

ΑΦΙΑΣΤΡΟΛΟΓΙΑ.

OR,

The most Sacred and Divine SCIENCE

O F

Astrology.

I. ASSERTED,

In three PROPOSITIONS;

Shewing the Excellency and great Benefit thereof, where it is rightly understood, and religiously observed.

2. VINDICATED,

Against the Calumnies of the Reverend Dr. More, in his [*Explanation of the Grand Mystery of Godliness.*]

3. EXCUSED,

Concerning Pacts with Evil Spirits, as not guilty, in humble Considerations upon the Pious and Learned Discourse upon that Subject, by the Right Reverend Father in God, *Joseph* sometimes Lord Bishop of *Normich*.

By J. B. B. D. A Protestant Minister of the True, Antient, Catholick and Apostolick Faith of the Church of ENGLAND.

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OF [illegible] [illegible]

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‘ΑΓΙΑΣΤΡΟΛΟΓΙΑ.
OR,
ASTROLOGY
A Sacred *SCIENCE*.

SHEWING,

The Excellency and great Benefit thereof,
where it is rightly understood, and
Religiously observed.

As it is handled in the Display of
Three PROPOSITIONS:

- I. That there is an Astrology in the Heavens.
- II. That this Astrology, Man (in this state of Corruption) may attain in some measure to understand.
- III. That this Understanding may be lawfully and fairly compassed by Natural means, without any Diabolical Helps.

By J. B. B. D. A Protestant Minister of the true Antient Catholick and Apostolick Faith of the Church of *ENGLAND*.

London, Printed M. DC. LXXX.

To the Honourable,
Sir THOMAS DOLEMAN, Kt.

One of the Clerks of His Majestie's
most Honourable *Privy*
Council.

Worthy Sir,

W*Hen the Fisher-man
in his Net, took up
the Golden Tripod, out
of the Ionian Sea, with this
Inscription thereon [To the
Wiseſt Man of Greece.]
He ſent it, as his own wiſ-
dom directed him, to Bias of
Priene, one of the Seven Fa-
mous Sages : who, though He
ſent*

The Epistle

sent it away again to another, whom he esteemed wiser than himself; yet was this no disparagement, either to Bias, or the Fisherman; The one shewing himself, by his Modesty to be the Wiser man; and the Other, by his Obedience, according to the Inscription, to the best of his Skill approving himself to be the honestest man.

Good Sir, I have taken up a Tripod too, and I wish it were of Gold for your sake, that with a truly rich Present, worthy of your Noble and Candid Virtues, I might be able to present you. True it is,

Dedicatory.

*is, that Learning is a Jewel of a worth beyond the price of Gold, where the value of it is well understood. But alas, such is the fond humourfomness of this our Age, that Learning is too much neglected, but especially this sort of Learning wherewith I here present you ; and though it be a Jewel, yet I see it may lye long enough in the Field, as it were a common Pebble stone, and many and many an one, and that especially among the Rich and great Ones, and more especially such as are conceitedly wise, may go by, and see, and tread on it ; and yet not think
it*

The Epistle

Mat. 13.
45, 46.

it worth the Taking up. But Merchant-men (God be thanked) who know by Experience the Worth of Jewels, will sell Land and Houses, to buy that which Fools despise. Of the number of these Merchants, Sir, my duty leads me to esteem your self in the foremost rank of mine Experienc't Acquaintance. And though I am sensible your Modesty is apt enough to put by my Appellation, yet I humbly beg your Pardon, wherein my duty engages me.

*But among those who perhaps may have Esteem for Learning of another quality,
yet*

Dedictory.

many of them will put in exceptions to this of Astrology; as if either it were a Discourse unworthy to be called Science, or if not so, yet such at least, as they are apt to say we come not honestly by. Now true it is, Sir, that this sort of Learning, having been more unhappily, than deservedly laid aside, by some Learned men, and as unworthily sullied and defiled, by many rude and ignorant ones, who have too rashly and saucily meddled with what they had not abilities either enough to understand, or to make the best Use of: It is come to pass that this Excellent Pearl of

(b)

sublime

The Epistle

sublime Science has appeared;
not without a Rust upon it,
that makes it seem, as if it
were not true Gold. And truly
there may happen as much of
hard fortune to the richest
Treasure that carrieth his
Majestie's Image and Super-
scription in its face, when it
falls into the hands of Clowish
Usurers, who out of a sordid
Love of money had rather lay
up their talents under ground
in mire and dirt, than put them
into honest Exercise. But good
Sir, I have this Confidence in
your great Worth, that how-
ever your excellency may lodge
in other sorts of Learning in a
degree

Dedicatory.

degree above this; yet it is not a little Rust can hide true Gold from your understanding skill, or undervalue it in your eye. And hence this little Tripod, of Astrological discourse humbly begs your favourable Protection.

You have here, Sir, Three Propositions, or a sacred Stool on three feet, each of them carrying their several weight, and you may sit safely thereon. The first Legg bears this Position, That there is An Astrologie certainly written in the Heavens. And this Legg stands fast. The second bears up What Skill in some

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The Epistle

measure may be attained, in the Understanding of the same. *And the third upholds the Legitimacy of the means; and shews how by true Art, and without infernal help, it may be lawfully compassed.*

If Sir, I may add Light to a Lawful and honest Science, I hope I have done my God, and my Countrey good Service, especially in an Age where true Treasure is a scarce Commodity; And as God shall blefs mine Endeavours, my hearty Prayers and good Wishes are, That mine Honourable Patron, may have an Honour wortby of his Name

Dedictory.

*Name and Fame; And that,
worthy Sir, the good Blessing
of God may crown with Ho-
nour and Felicity, the whole
Work of your Virtuons Life,
is the continual Prayer and
Wish of,*

S I R,

Your most humbly
devoted,

John Butler.

Dedication

I have much to say, which I shall
say by Sir, the good blessing
of God and many a good man, who
and I believe, the whole
of your family and I hope
the comfort of your end

Yours truly
John Smith

John Smith

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A Preface to the Reader.

KNow unto God are all his Works,
from the beginning of the World,
(saith St. James.) This Knowledge
of God, before the Creation, was no
where written, but in his own Eternal
Mind; but after, it was printed in a cer-
tain Book, called *Nature*, wherein, all
the *Works of God*, that were to come to
pass in Time, were expressly written
down, as they were to follow in Order.
This Book of Nature, was a certain
Frame or Model of the *World*, wherein,
what by Creation, and Generation, all
Persons, Things, and Actions, were to
take their several courses and turns, so
as to come to pass in time, from the Be-
ginning unto the Ending of the World.
And so infinitely and wonderfully
Well was this Model of the World con-
trived; that though the Rise and Fall
of Persons, Towns, and Countreys, do
depend upon the *Virtues and Vices* of
the Men there inhabiting; and those
Virtues and Vices, do depend upon the
Free agency of those Men: Yet such was
the Contrivance, that neither the *Fall*
of the *first Man*, and the Corruption,
and the Crush which the World endu-
red

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red thereupon; nor the infinite Sins of after-Mankind, and the Desolations that do continually follow thereupon, did necessarily require, any correction or amendment, of that first Frame. But such was the infinitely to be admired, and never enough to be adored Fore-cast and Providence of God; that at one View, appearing unto him, all the several Turnings and Windings of all mens Wills, and the total Sum and Upshot of of all Virtue and Vice; He did at once, so contrive, that all Fates of Prosperity and Adversity, of Reward and Punishment, should so fall out and come to pass, as to answer the Virtues and Prayers of the Righteous, and the Vices and Villanies of the Wicked, each according to their Works, in due and fitting times.

Gen. I. I.

Ezek. I.
15, 16.

Now the Substance of this great and glorious Frame, which the Almighty hath made, is that which we call the *World*. And this *World* consisteth of the *Heavens*, and the *Earth*. And the *Form* of it is (as the Prophet *Ezekiel* hath described it) after the manner of a *Wheel*; and that so as *One Wheel* hath many *Wheels* within the same, involved one within another. And as the Prophet sayes, so we find it by Mathematical Demon-

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Demonstration, that the *Earth* is indeed a round Globe of Sea, and Land, and this Globe is circumscribed by the *Air*, as within a greater Wheel, which is globous too: and the *Heavens* are, as it were, a great Workmanship of many *Wheels*, wrapt up together, one within another; and the *Earth*, and the *Air* wrap't up in the innermost of them all. Such are the *Subjects* of Nature. The *Forms* informing this Natural Substance, (as the Prophet also describes them) are *four Living Creatures* immeasurably endued with *Wisdom and Courage, and Agility, and Strength*, as they are described unto us Hieroglyphically in the shapes of a *Man*, an *Eagle*, a *Lyon*, and an *Oxe*, and all of them with *Wings*, for our better Understanding of the same. And that work, which the Prophet ascribes unto These, seems to be the same which *Plato* attributed unto the *Soul of the World*. By *These* are *all the Wheels* of Nature put into Motion, and actuated, and hence comes Life, and spirit, and power, and virtue into the *Heavens*; and from the *Heavens* into the *Earth*; and from the *Earth* into *Man* and *Beast*: so as one Wheel moveth another, and all of them do move one within another; and these in and thorow all of

(c) them :

Ezek. 1.
10.

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Ch. I. 22,
26, 27, 28.

Rom. 11.
36.

them : and hence come the Magnetical Wonders in Nature, and all Virtues of Sympathy and Antipathy, which work by invisible concoction of sucking and expelling. Now beyond and above these four *Angels* (as the Prophet sayes) is *Fire and Light, and dreadful Majestie of the Father and the Son, and the Holy Ghost; Of whom, and for whom, and to whom are all things; To whom be glory, and honour, and praise for evermore.*

The great and chief Subjects of this World are *Angels* and *Men*, the one in Heaven, and the other upon Earth. The *Angels* are either Good or Bad, and do know their Reward or Doom. But *Mens Works* are yet upon the Anvil, and Time with them is still going on. Alas, we Mankind are very miserable by Nature, as we may thank our selves for it; but yet is there an happiness in store for us, may we be so wise as to lay hold of it : Alas, we are utterly lost in our selves, and no strength remaineth either to will or to do ought that is good : Only in Civil Affairs we have a Will to do a little, weak as it is, and free to do evil : But thanks be to our God, who has sent a Saviour; and with him, Grace, that loosens the Fetters of Will, and puts strength into us,

that

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that we may be able to accept of good things that are offered. He forceth no mans Will, only by Grace infuses power, and so leaves us to chuse or refuse; and hence some do embrace Life, and others oppose. Hence followes Virtue and Vice, and after that Prosperity and Adversity; Sicknes and Health; Life and Death, and all the Vicissitudes of Nature. And though the Accidents Good and Bad, of one mans Life are innumerable; and though the men, who are the Subjects of those Accidents, in *One Age* are also innumerable; and though the ages of men since the Creation, are innumerable too, Yet all these Accidents which do befall all the men, of all Ages, do come to pass according to a certain Scheme or Method, as God by Nature hath appointed. And in this Method, Men do live by the *Earth*, and the *Earth sucks*, and *Hof. 2. 21,*
drawes all its Virtue from the *Heavens*, ^{22.} and they from the *four Angels*, and they from the *Holy Ghost*, and He receiveth from *Christ*, and Christ from *God the Father*.

Now all Mankind have every one of them a certain portion of Wisdom, Power, and Wealth, Wherewith they occupy in this World, and operate their

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Contrivances. And many men do take courage, grow mighty, and purpose, as if they would do what they list upon Earth: And yet there are two things, we do see, overtop the wisest, greatest, and proudest of men in all their enterprizes; and these are *Time* and *Chance*, two mighty Lords upon Earth, that do strange things. Time, is that *Motion of Space* which proceeded out of Eternity, that was before the World began, and holdeth on unto Eternity, which is to succeed at the Worlds end. And out of this one long Time, are engendred infinite spaces of Time of great variety of sorts, And these are either general or special; and both of these sorts are either fortunate or unfortunate Times: There is a Time of *Pleasure*, and another Time of *Pain* and *Grief*; a time to *rise* and a Time to *fall*; a Time to be *born* and a Time to *dy*. There is a lucky Time of mans life, wherein if he go out to battel, though with but few men, yet he carrieth the day; and there is another Time wherein, though he go out with forces never so great, yet shall he be so unlucky, as to lose all that he fights for. So also is there a Time when Overtures of Marriage shall come luckily, but a mans desires answer not: and

Eccl. 3. 1,
2, &c.

Chap. 9.
11.

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and there is a Time when desires of Marriage shall strongly prompt, but Overtures will prove unlucky : but there is a Time too, when desires and Overtures shall suit together. And so also there is a Time when Riches shall offer themselves, whether a man sleep or wake ; and anon again though a man pursue them with wings, yet so unlucky a Time occurs, as shall render all his Endeavours fruitless. Some men do come into the World in a lucky hour, so as whether they be wise or foolish, yet shall they be buoyed up upon the wings of fate, for matter of Wealth or Honour or Pleasure, in all that they take to : while wiser and better men, smitten by an unlucky Time of Birth, shall be as unworthily disparaged, and in all Purposes shall be as unhappy. Some shall be lucky in the Van of their Contrivances, and as unfortunate in the Rear : and others again contrarily. And thus time seems to mock and make sport with the men of this life, and to scoff at all their Skill, and Courage, and Agility, as if they were but meer idle Stories. Now Time of it self is but a *dead thing*, & a meer *Instrument*; but the *Wheels of Heaven* turning upon it, do print riddles in its face, and carve and cut out the

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the various shapes of Prosperity and Adversity upon every shred thereof. And pretty it is to observe, how a Child, as soon as it draws breath, becomes *Time-smitten* by the Face of Heaven ; and receives an impression from all the parts of Heaven, and the Stars therein, which taking Rise from the Ascendent Sun and Moon, and other significant places, does operate as the Impressors stand in distance, nearer or farther off : and this seems to be a concatenation of many knots which untie by course, and by distant turns, and as every knot unties, different times seem to fly out, and to do their errands; and of these sometimes you shall have two or three or more lucky knots opening together, and other-whiles as many bad ones. *All Times are beautiful in their seasons*, if men could *hit them* ; but by reason of Sin, it pleases God, that the *world in our hearts blinds our wisdom*, that we miss of our desired Aims, and of Grace to rest contented in our States.

Ch. 3. II.

The second Great Lord of the World is *Chance*. And these Chances are nothing else, but the most admirable Curiosities of Nature, which occurring from variety of rare and secret operations of Heaven, do throw into our
Contri-

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Contrivances many strange Hits, which we could never have imagined to have met with in our own foresight. And hence there is really no such thing as *Chance* in Nature; Much less can there be any thing that comes by chance in respect of God. But with us, all those Curious Hits that Heaven sends, which strike in between the Cause and its Effect, we call *Chances*; as if things blindly hitting in upon us: for so they seem to us, because of the unfathomable Reasons thereof. Thus in shuffling of a Pack of Cards, or in casting of the Dice, it seems to us a meer Chance, what Cast shall happen uppermost, or what Card shall be nethermost, for a man shaking the Dice at all Adventures, and delivering his hand at all Adventures, and the Dice trindling away at all Adventure, who can say with any reason what side of the square Dice shall be uppermost? And yet it appears plainly by experience, that there is a certain Luck in Nature, that in all these Adventures secretly guideth both the hand, and the elbow, and the Dice, into such steady Casts as do make a man either win or lose in a methodical course. And so also it happeneth in case of Battel, that Chances do come; and in case of Getting Wealth,

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Wealth, Chances do come; and by a secret kind of Fate do turn the Scales beyond all that reasonably could have been expected. Now as a man by blowing of coales, raiseth sparks of fire that fly upwards, so do the Heavens breath into humane actions multitudes of such Chances, that overturn the wisdom, and Power, and all the greatness of man. These Chances are always managed by a certain Luck either good or bad, that drives the nail: and this by some Heavenly influence, that either infuses some secret Virtue or Poyson into the designed actions, as *Courage* into their hearts on one side, or *Dismay* into their minds on the other side, and *Skill* into some mens head to hit upon the right course to be rich, or *folly* into other mens, whereby they run headlong next way to be beggers: or else fortunateth or infortunateth by mistakes of words, signs, or acts, that turn to the best or worst, by strange Hits or miscarriages; and thus many times mistakes in battel beget an utter Rout, after a victory almost made sure, by meer utterance of a wrong word, or steering a wrong course. But which way soever it happens, the whole matter is carried on by a good or ill Luck, and the hand of God is at bottom of that Luck,

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Luck, and that hand of God, is not put to by any new contrived act, but follows on course in the motion of nature, even as from the beginning it was contrived from all Eternity.

Thus both *Time* and *Chance* are the Servants of Nature, under whose Commands they sway the World, and worldly men: yet by her laws are both of them disposed. *Time* measures out the extent of mens lives, and sets bounds how long a man may live by strength of Nature, and how much of that Time shall be extenuated by means of the interruption of Sin; and it also carves out Limits unto all particular Fates, as of single life and Marriage, of Blessings and Crosses, of Sickneis and Health, and all such like matters. And *Chance* acts in observance of those Limits, in bringing about the good and bad Successes of every Fate. This operates all manner of Surfeits of body, and losses in Goods that come to pass by reason of exorbitant manners; and this introduces the power and acts of Nature, in sucking and drawing, blowing and driving, alluring and affrighting. For as a man has power by his breath to draw water upwards against its Nature thorow a narrow Pipe; and by the same

(d) breath

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9^m breath to blow away sand or dust even as the winds do. So the Powers of Heaven also: But as they are greater bodies, and endued with greater virtue, so can they act their part with infinitely more curiosity and strength: as for instance in the *Magnet-stone*: We see it has such a virtue, that it can draw Iron, and attract it by a sucking force, that is so very curiously Lodged within its teeth, that the act thereof is altogether imperceptible: Yea more we see that this *Stone* has power to communicated cate its virtue, so as a Knife whetted thereon, has also a Magnetical Virtue to draw a Needle, Now the Magnet it self, has all this virtue communicated to it, from the very North point of the Heaven, or some Star there situate, which so affecteth the Needle touched by such a Stone, that where ever it is, though never so many degrees distant therefrom, and though Rocks and Mountains, and some part of the Earths Body interpose, Yet this virtue of the North Pole sucks and draws thorow all, at the utmost distance, and pulls the Needle point alwayes Northward, unless violence be used to the contrary. And thus the Sympathetical Powder has its Virtue from the Heavens; and thus all

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all manner of Herbs have theirs, and thus all manner of Salves and Plaisters have their virtue to draw and heal. But as the Heavens can give this Power, so have they it in themselves exceedingly more Curious and Powerful; by which all Chances in Nature do come to pass. And thus by the service of *Time* and *Chance*, Nature operates all her great Intrigues with much Secresie and Curiosity, whether it be upon single or Collective Bodies, and Persons. It may be thought somewhat strange, how Nature brings forth Men and Women at much distance of years, hours and places, all destinated to die at one time and place, and all of one manner of death, by War; Plague, or Shipwrack; and how *Time* and *Chance* do pick them all up, and draw them together by great Curiosities of Fate to partake of the same: And yet is it as true as strange, that such things do happen, and that by Curious Acts of *Heaven* and the *Starrs* therein, which *in their Courses fought against Sisera*. And after the same rate on the other side, as many men and women by the same force and virtue are gathered together to enjoy great and good success.

Judg. 9.
20.

But perhaps will the Reader say, How

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shall

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shall these things stand with the *Free agency of Mans Will*? And he sayes well, but then withal is he to consider; That *God*, who made *Man*, and ordained the *Course of Fate*, did certainly foresee and know, the several and various turnings and windings of every mans will from all Eternity; and having all these at once in his Eye, did so order all manner of Fates as to suit and stand in with every mans free acts of Will, and to answer the utmost of his final choice. And though true it is, God said, *Who will tempt Ahab to go to War, and to die at Ramoth Gilead?* as if it had been some project upon him for his sin; corrective to what was said from the beginning; yet it could not be so: For God knew afore, that *Ahab* would go, and by what means he would be persuaded so to do, though for some reason, his way of speech was, as though he did not. And this was usual with him, as in the case of *the Sin of Sodom*, *I will go down and see* (said God) *whether it be so or no.* And yet God Omniscient, whose *Eyes are every where*, knew as much, without going down. Without doubt the *Will of Man* in many cases does make great wrestling, and much opposition, against the *Starry Influences*

1 King. 22.
20.

Gen. 18.
20, 21.

Prov. 15.
3.

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fluences, and prevails over them exceedingly in many things. And this especially where the Will is fortified by *Wisdom*, and *Strength of habit*, to command over the allurements of Sense and Appetite; and most of all where *Grace* is added, that restores Mans Will, unto much of what it lost by Sin. Now in these cases, the Will of Man prevails over the attractions and allurements and threatenings of Nature, and all its instruments, and turns the edge of Time from evil to good, and repels the force of Chance that it fails of its effects, and in many cases lengthens dayes, and receives the direful darts of Fate, either shot-free, or else escapes with slight Wounds: and all this while other men, whose *Wills* are not thus fortified, do perish once and again, under the very same strokes of Nature, which their Brethren, born under the same moments, endured and out-lived with much ease. And thus far *Sapiens dominabitur astris*, the Wise man, above the Fool, may rule his Stars. But we must consider, that in these operations of Fate, there are some influences so mighty, as no power of man can oppose; Such as are the fatal Wounds of *Death*, when Natures Glass is run out,
and

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and the violent Blows of strong distempers of Sickness, and the high Tides of Prosperity and Adversity. And yet in these cases also, *Grace* and *Wisdom* have their employments exceedingly worth the while, and infinitely distinguishing the Saints from Sinners. For the Saint though he must die, whether naturally or violently, by Water or by the Gallows, yet so prepares himself, that he dies with comfort, while the other perishes in anguish; he dies a Martyr, while the other perisheth in his Sin. And sometimes Prayers and Tears in such a case have wrought Miracles in stop to the course of Nature; as in the cases of *Hezekiah*, and of the *Three Children*. And as for great Sicknesses, the *Wise* and *Holy Men*, by Sober and Virtuous life, may extenuate, though not pass and escape them. And though they cannot overturn Prosperities and Adversities, yet they may cause them to work for the best, so as to do more good than hurt; while Vice shall extenuate Prosperity, and heighten the Mountains of Adversity. But however, again, *astra regunt homines*, the Stars do rule and overpower men. But yet in all these cases, such is the never-enough to be admired Providence of God,

Isa. 38.
Dan. 3.

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God, that foreseeing all *Holy* and *Wise* men in their several Ages and Times, He hath laid also their Fates suiting to their actions: He foresaw *Joseph's prayers and tears* in his captivity, and accordingly provided and contrived his *advance* in Nature to correspond therewith: He foresaw *Hannah's* Fasting and strong cries in Prayer, and laid in her opening Womb, to bud forth in course of Nature exactly answering thereto. And herein lyes the thing, that while we study *Astrology*, and feel by experience the operations of Grace upon us; It shews us so plainly the Wonderful Contrivance of God in Nature, that we see it with our Eyes, as it were, written in great and plain Characters upon fair Paper, saying, [*Oh the depth of the Riches of the Wisdom, and Power, and Goodness of God; Of him, and for him, and through him, are all things, to him be glory for ever!*] The Will and Wisdom of Man has its free full work, and that without any Controul: *Grace* and *Virtue* come from Heaven immediately, and act by their own Principles, even as they are led by the Holy Ghost: And yet Nature, as it was laid from all Eternity, acts freely too; And all these agree, and suit, as it were of one

Gen. 37.
Ch. 41. 40.
Psal. 105.
18, 19, 20.
[1 Sam. 1.
10, 11, &c.
unto 20.

Rom. 11.
33, 36.

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one Contrivance. So sayes Gods Word, so sayes our own Experience and Reason, and so Teaches Astrology.

Astrology is an holy, and most excellent Science, that by well digested and experienc't Rules, teacheth us to know the Heavenly Bodies, and their Motions and Aspects, and from thence to be able to foreknow much of future events, in natural operations. This Science has been gained partly by verified *Traditions*, but especially by diligent and constant *Observations*. It is asserted by good Authority, That much of this Learning came out of Paradise, and that our Father *Adam* after the Fall did communicate the same unto his Son *Seth*, out of his Memoirs of the state of Innocency: and that *Seth* made impressions of the same in certain permanent Pillars, which were able to withstand both Fire and Water; and that hence *Enoch* had it, and *Noah*, and from him *Shem*, and so it came to *Abraham*, who increased the knowledg by Divine helps; and taught the *Chaldeans*, and *Egyptians* the principal Rudiments of what they knew herein. But this Learning was chiefly attained by diligent and constant Observation: whereby the Art of Astronomy became in great measure perfected;

Ios. Ant.
Book I.

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ed, and by means of *Arithmetick*; *Geometry*, and the Art of *Trigonometry*, the several *Planets* and *Constellations* in the Heavens were distinguished, and the parts of *Heaven* were divided, and the motion thereof, and of all the several Bodies therein contained, together with their Conjunctions and Aspects, were very nearly well discovered. And after these things thus far attained, Certain most excellently well Learned men of all Ages did curiously observe, compare and put together, the Accidents that continually followed upon the various Motions, Conjunctions and Aspects of the Heavens; and hence compiled the sum of their Experiments into a body of Rules and Maximes, which do make up the frame of that Learning, which we call the *Science of Astrology*.

Now that our Heavenly Father is well pleased with this sort of Study; does very fully appear; by that Message which he sent us by the hands of the most Wise King *Solomon*, saying, [*The Wise man discovereth both Time and Judgment.*] This *Judgment* can be nothing less, than the *Success* good or bad, which out of every natural Affair needs to be understood: and the *Time* must needs be that Extent of Space; wherein

Eccl. 8.5.

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it shall come to pass. And though there were many ways in those times of *Salomon* to come by this piece of *Wisdom*, yet none of them all, that had either a stamp of truly Divine, or honest Natural Skill upon them, were ever excepted or excluded out of the Quest of these attainments. Now the *Wise men* who are here accepted of, unto the enjoyment of this knowledg, are of two sorts. Either they are the *Worldly*, or the *Heavenly Wise*. The *Worldly Wise* are such as gain knowledg by *Pains, Cost, and Study*. Of this sort were the *Pharisees* in our *Saviour's* time: Of whom the *holy Jesus* gives this Character, that they could discern the face of the *Sky*, and of the *Earth*. And such also were the *Issacharians*, who came to *David* in his distress, and were men of *Understanding in the Times*, whether lucky or unlucky, and thereby able to direct their brethren the *Israelites*, what was good for them to do, or follow. And to this purpose saith the *Holy Ghost*, He that hath *Understanding let him count the number of the Beast*. As who would say, it is a matter to be attained by Skill and Diligence; and therefore they who have Skill, let them take pains, and they may accomplish to understand it. And thus

Moses

Mal. 16. 2

2, 3.

Luk. 12.

55, 56.

1 Chron.

12. 32.

Rev. 13.

18.

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Moses among the *Egyptians*, and *Daniel* among the *Caldeans*, were Men of Skill in this Science; who besides their Divine knowledg, which they had by supernatural Inspiration, and Revelation, had also another sort of Skill, which by Reading and Study they had gained, wherein by natural Rules they could foreknow Natural Events. For such was the Study in *Egypt* and *Caldea*, that was taught in their Schools, and in all lawful Studies in those Schools learned, these, *Moses* and *Daniel*, were most famous.

AR. 7. 22.

Dan. 1. 17,
18, 19, 20.

This Knowledg especially consisteth, in discerning the Motions of *Natural Times*; and the Curiosities of *Chance* and *Natural Accidents*; and the Courses of Luck that do manage both of them; and the order of Fate unto which all of them are subservient, together with the most curious Acts of Sucking and Attraction, Driving and Expulsion, Alluring and Threatning, Encouraging and Disheartening, and of all such like acts, most secretly, and curiously performed, beyond the strength of imagination. And such is the sum and order of Worldly Wisdom: and it is conversant either in *Genethliacal*, *Meteorological*, or *State-Astrology*. Of these, the

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last sort is a piece of Learning that consisteth much in Conjecture, and is but partly understood; and because much of it dependeth upon great Conjunctions which bestride some Ages of men between them, wanteth much of perfection. The second is a crabbed sort of Learning, that requires much of Time and Study, and yet the Ingenious have gained great Knowledg therein; and miss but little of a thorow-pact Skill in the Weather: In which knowledg the Learned Dr. *Goad*, doth much excel. But the *Genethliacal*, is the most certain Science, and the Master-Piece of Astrology. Here are many very infallible Rules lodged, whereby many things of great Concern are certainly foreseen. And yet the *Indexes* of this knowledg being many, (as many out of the *Radical* Figure of a Nativity, many out of a *Revolutional* figure for every new year, some things out of *Transits* of the Planets, and others to be learned from *Eclipses*, and general and great *Conjunctions*;) It is very easie for an Artist to drop into mistakes, in his general Judgment of a mans particular Fate. And besides all this, at some times the most Excellent Artist shall perceive the good hand of God upon him;

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him, confounding his skill, as if there were some Nativities, and some passages in a Nativity, which the All-wise God is not willing should be known. And to this purpose, the Artist oftentimes finds himself mistaken in his greatest Proficiencies; sometimes by misreckoning in his Arithmetick; otherwhiles by a miscarriage in his Astronomical operation; and sometimes great harm falls by a Lapse of his Pen. And none but the veriest Fools in Astrology will pretend to perfection. But however failings or mistakes arise, yet plain is it beyond all controul; That Great is the Excellency of Skill, that lodges in the Noble and Sacred Science of Astrology, and contributeth exceedingly to the *Understanding of the Time and the Judgment that the Wise man may know.* Eccl. 8.5.

Such is the work of *Worldly* or *Natural* Wisdom in the attainment of *Astrological* knowledg. But together with this is also required the *Heavenly* or *Supernatural* Wisdom, which maketh the Science *Sacred*. And this consisteth in the mingling of *Grace* with the *works of Nature*, as it strikes in, and seasons the operations of our skill, with an holy Wisdom and Virtue, that renders unto God the *Glory*, and communicates unto

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unto *our selves* and *Neighbour* the Benefit thereof. Now this *Heavenly Wisdom* is such, that without it, all our Natural skill will do us more harm than good. This teacheth us to honour Divinity or *Theology* in the first place, and *Astrology* in the second, as an handmaid unto the other. And were it not for this Lesson, our Astrological Skill would become rank Poison to us; as such a thing that would lead us to the *Devil*, sooner than to *God*, and draw us into Sorcery, and other evil Arts, whereby we should be entangled with Diabolical familiarity, ere we are aware, even as are Witches and Conjurers. These work by a way of art quite different from *Astrology*, they having all their knowledge by inspiration of evil spirits, and it comes easily to them; but we have ours from Natural Causes and Rules gained by painful observation, and hard study, and it comes not without great diligence and labour. But then here lies the mischief, that if the Astrologer has not the more Grace of God, sanctifying his studies; it comes to pass, that, either because he cannot by *Astrology* attain unto such *perfection* of knowledge as his ambition greedily urges him to pursue, or he cannot have it so easily

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easily as he would ; he leaves Astrology, and falls in with the Devil, to become a Sorcerer. But Grace teacheth better things : and openeth our Eyes by our Astrological Studies, to see and adore the infinite *Prescience*, and *Providence* of God, in the laying the frame of Nature in such an Order, as all things do come to pass in time so suitably well, even unto the utmost of admiration, that *Grace*, and *Nature*, and *Mans free agency*, do all of them work together in the same Subject, seemingly contrary one to another, and yet do so elegantly comply, by virtue of this Frame of Nature, in such a Wise and most Excellent manner laid, as every one of them has room enough to act its proper work, and that without any thing of hindrance, of the one to the other, in the least measure. And such is the excellent Use of Astrology in this matter, as *Divinity* it self, (though undoubtedly the more worthy Science, yet,) cannot give such a plain Demonstration of these things, as does the experience of *Astrological* Operation : For what that teacheth us to *believe*, this maketh us by experience to *see* and *know*. Again, it is a great Use of sanctified Astrology, to observe the overruling

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ruling Work of God, even in the *Astrologers* very Mistakes. I remember, that when with most greediness of knowledge, I did at any time pursue my Studies, though with indefatigable pains, yet have I thrown away whole Weeks and Moneths pains to no purpose; My whole Operation having been rendred fruitless, though tryed upon several new foundations, and all by reason of heedless mistakes in the bottom thereof, lurking imperceptibly, until my finished work shewed the deficiency. And yet at other times, and in other Operations, I have found my work to be true and good in two daies space. So as I was constrained to confess with my self these two things: First, That where it pleases God to oppose, Man labours in vain. So it is with the *Husbandman*, and as much with the *Physitian*: And therefore no wonder that the *Astrologer* errs, when *God confounds him*. And secondly, where our Passions are most vehemently earnest to know, there it pleases God mostly to oppose; Moderation carrying the Virtue; while excess breeds displeasure. God Almighty can, and does confound, (many times,) the utmost skill of the most proficient Artists of all sorts, and thus

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thus he did by the *Chaldean Star-gazers*. Isa. 47. 13.
when they failed in their *Prognostications of the success of Babylon*, and it proved quite contrary: And thus it pleases God to deal by our daies at some times: But *Heavenly Wisdom* remedies this disturbance, and sets the *Astrologer* well to rights. Also great is the holy Use of *Astrology* in demonstrations of *Virtue* and *Wisdom*, how they do in many things prevail against the natural Works of Heaven, and rejoyce against them, and yet without any disparagement unto those *Heavens* or their *Natural* acts, though they be in a sense vanquished. And lastly, this *Heavenly Wisdom* teacheth us to know Psal. 39.
our ends, and the number of our dayes, 45.
that we may be certified how long we have to live; with comfort and contentment, and to be most advantageously prepared, for all states of Prosperity and Adversity, of Life and Death, and that exceedingly the better, for our better knowledg thereof. And no man so fit to foreknow these, as He, who is able to say, *Major sum quàm cui possit fortuna nocere.*

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HAGIASTROLOGIA;

OR;

ASTROLOGY

A Sacred Science:

SHEWING

*The Excellency and great Benefit thereof,
where it is rightly understood, and Re-
ligiously observed.*

The Introduction.

SECT. 1. **I**T may seem something strange, *The sacred*
in this Censorious Age, that the *tion*
Pen of a *Divine* should be found
writing in vindication of *Judi-*
cial Astrology; but be it so, yet blush we not,
nor know I why I should be ashamed. True it
is indeed, that through *mistake*, this Noble
Science hath greatly suffered in its reputation,
and that from the Tongues and Pens of the
Pious and Learned, as well as Ignorant and
Envious Adversaries; in so much as many
young Students, however sufficiently well qua-
lified with the endowments of Nature, to
read the Sacred Lessons of Heaven, yet have
feared to employ their Talents that way,
merely because of the *Ill Name*. But God for-
bid,

Shewing the
occasion how
this Noble Sci-
ence hath been
misunderstood
by many learned
and good men.

bid that *all* the World should be pusillani-
mous; for it is not evident, that it is not the
Blame, but the *Misuse* rather of this Cele-
stial Science, that here and there a *Wise man*
hath despised it. First, it hath fallen into the
hands of many *Chimney-sweeping Fellows*, who
have so besmutch'd it with their unclean and
sooty fingers, that many times it looks not like
it self. And next, being in this case, it hath
happened upon the fists of many such angry
Zealots, whose hair-brain'd wisdom having
no leisure to examine the reason of the abused
disguise, have persecuted in their chase they
knew not *who*, nor *what*. And now if a *wise*
and good man hath sometimes met with a
Prince in his *Exile*, cloathed in rags, and
beaten all over black and blue, and besmeared
with blood and dirt; is it not so much the
more a *case to be pitied*, if he also has gone by
with scorn, and despised even *Virtue* it self,
because under the clouds of its persecution
he could not know its face?

How the Au-
thor, from an
Enemy became
a Well-willer
to the Study of
Astrology.

See the Cause
with J. W. B. L.
Dedication.

Self. 2. My self also must needs acknow-
ledge, that some years since, *I also* was one of
those Enemies to this Noble Science, who bus-
setted in the dark I knew not what; until
soberly tempted to taste a few Lines reading
of this Subject, although it was with a serious
purpose, to take up the apter occasion to throw
dirt at it; yet by this means attaining to un-
derstand who it was I spoke to, it begat in me
a reverence to those Gray Hairs, which as un-
justly as ignorantly I had despised. My Study
of Duty is *Theology*, and they are not the *Tyrants*
of my Meditations, which by *Astrology* are
claimed. Wherefore counting it a kind of
Treason to my Function, to rob it of so much
leisure, as would carry me thorough-
with

with the acquaintance of the Arabian, Chaldean, and all other Foreign Authors of this Subject; I contented my self onely to peruse such English Books as came ready to my hand; (for it was but merely a divertissement, and, as it were, an Handmaid to Divinity, all whatsoever I have medled or dealt with in this kind; and no more than what the most Learned and Famosest of our modern reformed Writers have done before me.) Wherefore I am none of those who pretend to be read in State-Astrology, or to be versed in the curious tracks of Meteorology: Nor am I any profess Artift either in the understanding of Hororary Questions, or in scanning the abstruse paths of Genethliacal Predictions. Onely so much have I learned, as shews me the great glory of my Creator, written in the Sacred frame of the Heavens; while I behold their Admirable operations and productions, and how the frame of Nature hangs upon them, and is contrived from the beginning, continuing and going on, as if all things came to pass by Chance; and yet is there a dependance of all things one upon another, and of all sublunary things upon the Heavens, and of the Heavens upon God; as if Nature it self were nothing else but an Artificial Fabrick, made by God from the beginning. And now Astrology is nothing else, but that Study, whereby a man perceiveth the secret Virtue of the Heavens, and the shining Bodies therein contained, and is induced, by the more he knows of his handy-work, to spend the more time in wondering at the most immense and infinite Wisdom and Power of God. For the more a man attains to know of these Heavenly Virtues, the more he sees of the reason

And of what great and good use he finds by it; how it it serves him as an handmaid to Divinity.

And how it shews him the great Glory of Gods works.

*And profitably
serves him in
prediction of
future Events.*

Ecclef. 1. 5.

*The reason of
the Author in
publishing this
Treatise*

*And for whose
sake he hath
done it.*

and manner of Natures Operation in things that are past : and the more he sees of this reason, the more it makes him to admire him that made and laid the frame of it. And as he attains to see the reason of things past, by the same skill he attains to see things to come, and by the Birth of a Native, he reads in the Heavens most part of that Natives whole life, and the Story thereof, as, his Blessings and Crosses, Gains and Losses, Honour and Dishonour, Sickness and Health, and all the years of his Life, and the time of Death, even as if he had seen them acted in their several times and seasons. For this God hath given unto the *wise man* to know the time and the judgment.

Sett. 3. But many men do not believe, that by Natural skill, all or any of this can fairly and lawfully be procured. And because amongst the many who believe us not, and are therefore enemies to Astrology, I have so much charity as to believe, are some good and godly, as well as *wise men*, who more out of mistake than malice, have taken up their prejudice. And because amongst these also are many most Learned Astronomers, unto whose names the Astrologer is greatly obliged for much of his skill; and especially because amongst these two may be found some, whose prejudice to Astrology has rendred them so unhappy, as not to have read that excellent piece of Art, called, [*The Doctrine of Nativities*] published by Mr. Gaddbury, (a Person famous as well for Astronomy as Astrology) or any other Learned Treatise of this nature, and yet perhaps out of some curiosity may be drawn in to taste of these few Lines. Therefore for satisfaction of all such I humbly offer these three Propositions.

1. That

The first Proposition.

3

1. That there is an *Astrology* in the *Heavens*. *The sum of what he undertakes to prove consists in three Propositions.*
2. That this *Astrology*, Man (in the state of *Corruption*) may attain in some measure to understand.
3. That this understanding may be lawfully and fairly compassed by *Natural* means, without any *Diabolical* helps.

The first Proposition.

SECT. 1. *That there is an Astrology in the Heavens*; that is, *The Heavenly Bodies* *The Proposition explained.*

have all their *Influences*, wherewith they operate upon all *Earthly Subjects*, and that upon the *Intellectual* and *Sensitive*, as well as the *Vegetative*, to incline and lead them here and there, and more or less, in the constitution of their *Qualities*, and *Contingencies* of their *Destinies*, (though not absolutely to force their *Wills*) according to the power and virtues of that place of *Heaven*, and that band of *Stars*, unto whose charge every of those *Subjects* are committed.

SECT. 2. God has not fix'd these mighty *Bodies* of the *Sun*, *Moon*, and *Stars*, (which, to such as know their *Dimensions*, are known to move in their *Orbs* as so many other *Worlds* in the *Heavens*) for mere *Signs*, like *Beacons* on an *Hill*; nor yet for mere *Seasons* or *Landmarks* of *Time*, so as to be no more but mere *Boundments* unto *Days*, *Months*, and *Years*: *The first Proof by Scripture shews, that the Sun and Moon have as much to do with the way of earthly Affairs, as hath a King amongst his Subjects.*

Yea, there is infinitely more in them than so; for unto every one of them hath he committed an *Authority* and *Power*, as it were a *King* upon his *Throne*, to *Sway* and *Rule* over all things *Subject* unto *Day* and *Night*. The *Sun* is the

Gen. I. 16.

Fountain of heat, and that *Heat* is the Nurse of Life; and thence therefore find we every living Creature waiting upon this *Sun* for its life, as it were so many Servants upon the Master of the House; and this is palpable. Now the *Moon* seems to be as much the *Fountain of Moisture*, as the *Sun* is of *Heat*, and *Moisture* being an *Handmaid* unto *Life*; hence also may it seem requisite therefore, that where the *Sun* is honoured as *Master* of the House, the *Moon* may challenge the Title of *Mistress*; and this also is palpable, though not in that degree of it to the heat of the *Sun*: For though the *Moon* doth not sensibly distil Dews of *Moisture*, as does the *Sun* his Beams of *Heat*, 'tis because she is the weaker Vessel, and wants of him so exceedingly in comparison of Power: Yet that she is the *Mistress* of this *Moisture*, as well as of the *Night*, is apparent by the *Tydes*, which constantly attend her *Motion*, and that with increase and diminution of force, as she appears in strength or want of *Aspect*; and by the Eyes of *Cats*, which sensibly swell and fall as the *Moon* is strong or weak.

And that the
Stars also have
their sway, and
that by day as
well as by
Night.

Jer. 31. 35.

Gen. 1. 16.

Sect. 3. But besides these Seigniories of the *Sun* and *Moon*, the *Stars* also it seems have their *Principalities* in the Heavens: The Lord who giveth the *Sun* for a *Light* by day, giveth also the *Ordinances* of the *Moon* and *Stars* for *Light* by night. And to these *Stars* also hath God committed a certain *Rule* or *Dominion* over the *Day* and *Night*, and that promiscuously. Now the *Stars* have no sensible operation upon us, besides that *little light* they administer unto our eyes, and that is so very small, that all the *Stars* in *Heaven*, besides the *Sun* and *Moon*, are not able to compare with the smallest *Wax-candle*: And this *little Light* too being

being onely by night, and that also onely when there be no Clouds to hide them; what shall we say now? Did God make all these glorious Bodies (many of which are bigger than the whole Earth) merely for a Twinkle of the Night, and that at certain choise Times and Seasons onely? What make they then in the Day-time? and what have they to do in the dark and obscure Nights? Were they made to ride the Heavens for Cyphers onely, think we, at such times? Lo, every little *Daisy* that grows upon the cold ground, has a secret and insensible virtue wraps in its Leaves and Flowers; and have these Celestial Spangles no *Influences*, but what we catch with our eyes, as they are now and then, once in a week or month, to be found sparkling their dim glances upon us? Nay, they cannot be such mean and empty Tubs; no, they are as so many Kings and great Lords, and all of them have their Commands, and that as well by day as by night, and in the cloudy as well as the clear nights. And now seeing this their Lordship is not managed by sensible and palpable acts and agitation, it must needs follow, that they have a secret and an hidden way of Rule, whereby they operate Imperceptibly in all their agitations of their Dominion. And as these, so also the *Sun* and *Moon*, besides their sensible operations, have also their Imperceptible actions. For it is not the mere Heat which giveth Life, nor the mere Moisture that helpeth to live; for if so, then might *Man* make living Creatures artificially, but this we see he cannot do; the Heat may hatch the Eggs, but all the Art of *Man* cannot make an Egg that can be hatch'd: No, for there is a secret Act of *Sun* and *Moon*, besides the mere putting to

Gen. I. 18.

And finally, that the *Sun*, *Moon*, and *Stars*, besides their sensitive operations have their secret and imperceptible Influences.

of Heat and Moisture, which produceth Life both in Sensitive and Vegetive Animals. And in these secret and insensible Operations or Influences, besides the Light which they give, consists that *Rule*, which the *Sun*, *Moon*, and *Stars* do exercise over all the *Sons of Day and Night*: And herein are written all those *Ordinances of the Moon and Stars*, which are to be a *Law* unto Mankind, and to the whole Body of Mortality, so long as the World endureth. And this mystery of these secret Operations, is that which we call the *Astrology of the Heavens*.

Jer. 31. 35, 36.

The second proof by Scripture shews, That the Constellation of the Pleiades and of Orion, have their Astrological Influences.

Gen. 1. 26,
27, 28.

Job 38. 31, 32,
33.

See Argols
Astr. ante E-
phem. lib. sec.
cap. 8. Stellæ
tempestuosæ
sunt Orion,
Argurus, &c.
plurius Plei-
ades.

SECT. 4. Now have the *Stars* all of them their natural Influences, and such natural Influences as touch upon all things, as far as Day and Night extend their limits? then must Mankind also come under the touch of this Influence, as well as Brutes and Vegetives. But what authority can they pretend to over Man? speak to him they cannot to command him ought, for they are not intelligent Bodies, no more than is the Earth; their Authority therefore can be nothing else, but the execution of their secret Influences, which in a certain course or order they pour upon Mankind, and these, Man being unable to avoid, the Stars are said to give Law to him, (*Astra regunt homines*) and to have their Ordinances, unto which Man also must submit. Thus the Stars called the *Pleiades* have their Ordinances, (that is) their sweet Influences or Virtues, which no power of Man is able to restrain. And the Stars of Orion have also their Ordinances, (that is) their blinding faculty, by Frost in Winter, or by Showers in Summer, bringing to pass such an hard and tough Coat of Armour upon the ground, as all the Art of Man is not able

able to prevent. Thus *Mannab* and *Arthurus* with his Sons have also their Ordinances; and the whole Host of Heaven hath its course, and its Rules in that course, which though a man cannot see, nor perfectly attain to know, yet some track thereof may he apprehend. These names of *Pleiades* and *Orion* (it is true) are not found in the *Hebrew* Translation, but only in the *Septuagint*; but it seems, those *LXX* Interpreters were acquainted with those Constellations, and understanding both Languages, converted the *Hebrew* words into such Names, as the *Greeks* called those Constellations by.

Sci. 5. To this purpose it is said by *Deborah* the Prophetess, that they fought from Heaven. *The Stars in their courses fought against Sisera.* Now this was not by Sword nor Pistol, nor yet by Thunder and Lightning, (for that Bullets fall from no higher than the Air only, but the Stars are infinitely in the Heavens above and beyond all Air) and therefore could it be no other ways but by some secret, yet fatal Influences, whereby *Sisera* and all his Host were blasted from their Cradles with unlucky Aspects of these Stars, which were so contrived in Nature, as to fall out, all of them together, and so wrought, as many thousands of them fell in Battell, all on one day. For though these men might have been born under as many several hours, as they were men; yet met each man that fatal wound at his several hour of birth, the force of which, as it fell from various evil Stars, and from variety of envious Aspects, on each mans pate, so gave it each man his haue, with such variety of limitation, as both old men and young encountered their dooms together; and the limitation of many thousand

The third proof by Scripture shows, that Sisera and his Host were worsted and overthrown in Battell by influences of the Stars.
Judg. 5. 20.

and Fates, and it may be as many thousand different lengths, met all upon one day. And yet infortunated each Star so variously, each according to its proper nature, course, and method, as every Star flew his man or men, and, it might be, by different kind of death. But as the Stars fought against *Sisera*, so fought they as much for *Barak* and his Host, fortuitating the several times of each mans birth in that Army: and here each Star stuck to his man, and all in such an harmonious contrivance, as though there were as many several minutes of Births, as there were several Men, yet were there as many benevolent Aspects of the Stars to fortunate those Births; and thus so, and with such different force, as though each mans Birth bare date all under, yet the younger Births, by the nearer speed, overtaking the less half of those which were elder, all mens good fortunes in that Army jump together at one and the same time.

The fourth proof by Scripture shews, that the Meteors of the Air are lodged, by the Influences of Heaven, against appointed times.

Job 38. 22, 23, 24, 25, &c.

Sid. 6. After the same manner as these Stars against *Sisera*, so also discourses the Almighty unto *Job*, of the treasures of the Snow and Hail, which he has hid against the time of trouble; and the day of War and Barrek. Now what can be the meaning of this bidding, but the order of those Meteors, so providently lodged and laid up in the arms of the Stars, and withheld by their Influences, as that they shall fall by course of Nature, in such precise notches of time, as the time of the punishment of Gods Enemies, (such as was *Sisera*) shall be just ripe to comply with those falls, so as these shall fall down to be the punishment of those. And yet so come these things to pass without Miracle, merely by order of the frame of Nature, as from the beginning it was contrived.

And

And here lies the glory, that God hath so hid his great frame of Nature, that all things in Nature do strangely suit and jump together, in ten thousand thousand several passages and purposes, and yet all in a certain course and order as was laid down from the beginning, without any the least amendment or addition of new contrivance. After the same rate, also the *Light*, and the *Winds*, and the *Rain*, and the *Thunder*, and the *Lightning*, and the *Dew*, and the *Frost*, and the *Ice*, are all of them so neatly laid up in the position of the Heavens, as all come to pass in their order, and that so, as to make the *grass to grow*, even in the *Wilder-ness*, where *no man dwelle*. Now were it so, that these things were all ordered by a Virtue immediately issuing from the bosome of the Deity, then would the *Rain*, and the *Thunder*, and the rest, fall onely where *Men* or *Beasts* do dwell, who may see and taste of the same, and to acknowledge him who sends them: But seeing they fall where neither are *Men* nor *Beasts*, it follows therefore, that they fall by vertue of Means, and that in a continued order, as those Means lead them, making the *Grass* also to grow where no *Eaters* are not to be found, as well as where they are.

Job 38. 26, 27.

Sec. 7. Thus far speaks the Scripture, and to all such who have tried it, *Experience* speaks as much. But there are some who have not tried, and, being obstinate, will not essay, and therefore knowing nothing of this *Experience*, refuse to believe them who do. Yet one thinks they might believe the *Scriptures*; but if neither that will satisfy, yet they might observe, *First*, the *Ebbing* and *Flowing* of the *Sea*: there is no imaginable reason can be produced how this is wrought, unless

Arguments by Reason, shewing that there are Influences in the Heavens, drawn from,

1. *The Ebbing and Flowing of the Sea.*

The first Proposition:

2. The healing power of the Weapon-salve.

3. The virtue of the Load-stone, and the Needle in the Compass.

4. The Natural work of Life.

unless it be by some secret operation of the Moon, beyond all what we understand. 2. They may take notice of the strange sympathy in the healing of the *Weapon-salve*, and *Sympathetical Powder*. Here also remains not any the least room for reason to say, how this may be effected; unless some Celestial or Starry virtue secretly carry between. 3. They may behold the admirable power of the Load-stone, how it attracts Iron at a distance; and the wonderful carriage of the Needle in the Compass, how that dead Body, as if it were alive, is always looking towards one of the Poles, unless by violence you keep it off. Now it is not the Stone of its own virtue can possibly do this, without the communication of some higher Power affecting of it: Nor is it possible ever the Needle could do thus, unless something from the Celestial Matter about the Poles do attract it by some invisible Virtue, or else the Pole-star or some other of those Heavenly Bodies do endue it secretly with that strange kind of quality. 4. They may consider the *Natural work of Life*, how it starts up, grows and continues in the lap of Heat and Moisture proportionably conjoyned, beyond all the utmost that we are able to imagine how, whence it comes, or which way it is maintained. Now be these not this secret Influence in the Heavens, which we are treating of, I would fain know where or whence the Rose growing on a Dunghill got its fragrant smell? or how the Plantane growing on the hard path-way side, got its virtue to heal raw sores? or which way the Lily, standing in the mud and mire up to the middle, got its fine coat of so many colours, and so artificially wrought, as many times we see it is? Or how the

the Wheat, corn, dropping onely into cold earth, came to multiply into an Ear of 20, or 30, or 40 for one? Or I would as fain know, how the water or thick slime in the Egg, by the sitting of an Hen, or by baking in an Oven, in a few weeks time converts into a Chicken, and learns to peep? Or how the Seed in the Womb, without any art or skill, or knowledge of the Mother, how, coagulates, and turns into blood and bones, and forms it self into a living Child, and learns to cry, and speak, and call? You'll say perhaps, God does all these things; but that we know well enough, onely the question is, how he does them? whether with Means or without? If without Means, then every Child that is born, and every Seed that grows out of the ground, comes to pass by a new Creation, as well as by Generation: For to bring things to pass without Means, is all one as to produce them without Matter, it being no more but to say, Let there be Men, or, Let there be Leaves and Flowers; and, as the word says, they come to pass. But we know there was never above one Creation, and ever since that, all things have come to pass by Nature, and therefore must there be some kind of Natural means for the production of all things. And now if with Means these things come to pass, it is either by Earthly Means alone, or by the help of some Celestial Powers also, aiding and assisting, that they come to pass. But by the Earthly Means alone it is plain they cannot come to pass, for it is not either *Fire, Air, Earth, or Water*, or all together, that can of themselves bestow that goodly sweet savour unto the Rose. There must therefore be for certain some other Supernatural Power aiding and assisting,

or

*Argumentation
about the Na-
tural Work of
Life*

or else out of the mere Earth could never come to pass such a thing so far expelling Earth, and all its adherents, as Fire, Air, and Water: And if so, then came this Virtue either from some *Spiritual* or *Material* Substance exceeding all the Terrestrial Powers and Faculties. If from some *Spiritual* Substance, then was it effected either by *Angels*, or by the *Soul of the World*. By *Angels* it could not be, for they have their peculiar Offices other ways, and as though they are Subjects of Nature, we are, yet are they no part of the frame of Nature, whereout all things in their order are formed. Now were it by the *Soul of the World*, then for certain must there be such a Soul which as yet we are not sufficiently informed of; and then must that Soul have its special seat in the World worthy of it self where it dwell, and from whence to inform all the whole Earth; and if so, then dwells it undoubtedly amongst the Celestial Matter, and from thence supplies the Earth with such flow of Virtue from the Heavens and Stars therein, as brings to pass all that Shape, Colour, Smell, Life, and Increase which we see come to pass. Or if you deny this, then must the Earth be supplied with all her wonderful Virtues from some Supernatural Material Substances; and if so, then name any thing besides the Heavenly Matter, and the Stars of Heavens, that can be that Substance, and have done. Now either way will there be a *Heavenly Astrology*, or an *Astrology in the Heavens*. Only the question is, whether these Celestial Influences create the Earth immediately by God's blessing, or whether there be a general Soul of the World between, yea or no? *Utrum bonum mavis accipe*; I ask no more.

*Shewing how
it is wrought
by means, and
that either by
the Soul of the
world, or how-
ever by the
Heavenly In-
fluences.*

more. In the beginning God created the Heavens, and the Earth; and the Earth was without form, and void, and darkness was upon the Deep, and the Spirit of God moved upon the face of the waters. Here, when there was nothing but Earth, and Water, and Darkness over all, yet the Spirit of God maintained that rude lump, the Earth did he manage by the Water, and the Water in the Dark by himself. But now both the Earth and Water are under the face of Heaven, and the Light is upon this Heaven, and the Spirit of God moveth upon the face of the Heavens in that Light; and as he governeth the Earth and the Waters by the Heavens, so doth he actuate the Heavens by himself.

Self. 8. Thus Reason complieth with Holy Writ, and both Scripture and Reason are Witnesses with our Experience, That there is an Astrology for certain lodged in Heaven. And yet farther, the Scriptures also do confirm all that I have brought for Reason, to be both truly Rational and Divine. Concerning Joseph it is said by Moses, that his blessing shall be of the precious things of the Sun and Moon. Now it is well known, that amongst other of these precious things by that Tribe enjoyed, was the Kingdom of the Ten Tribes; whence follows it, that it is in the power of the Sun and Moon, amongst other precious blessings under God, to influence a man unto the Dignity of a Crown, and so to fortunate his affairs, as to bring about the enjoyment of it. God promisseth by the Prophet Hosea, how he will bear the Heavens, and they shall bear the Earth, and be Earth the Corn, and Wine, and Oyl, and they Israel. Wherein he shews us, that as Man lives by Corn and Wine, so they by the Earth, and so the

More proofs of
Scripture, con-
firming our Ra-
tional Argu-
ments to be
true.

Deut. 33. 13.

Hos. 2. 17.

Deut. 12. 12.

Deut. 4. 19.

Psal. 19. 1, 2, 3,
4, 5.

Job 16. 13.

Psal. 33. 16.

Argumentation
from Gods
Eternal Pre-
science.

Acts 14. 18.

The frame of
Nature com-
pared to a Watch.
Ezek. 1. 2, 3,
3, &c. to the
end.

the Earth by the Heavens. And if so, then from the Heavens is it that the Earth receives that vertue, whereby it brings forth all Smell, Colour, and Virtue. Moses tells us, *God shall open his good Treasure, the Heaven, and that not onely to give rain unto the Land, but also to bless all the work of the hand.* Whence it is evident, that there lodges in the Celestial Bodies a Faculty of fortunating Civil Affairs, as well as of managing natural things, and that the root of all Earthly Blessings is from Heaven. Moses says again, that the Sun, Moon, and Stars, *God hath distributed to all Nations under Heaven.* And the Psalmist speaking of the Sun and Heavens, says, *They declare the glory of God, and shew forth his handy-work: Day and night do continually tell of them, and that their voice is heard into all Languages, and their words are gone into the ends of the world.* By which it appears, that the Heavens, and all the Stars therein, are full of such Virtues, as the whole World hath need of: And these Vertues God hath given unto the Heavens for this purpose. His Spirit (saith Job) *hath garnished the Heavens.* And by the Spirit of his mouth (saith the Psalmist) *was the whole Army of Heaven made.*

Self, 9. Known unto God (saith St. James) *are all his works from the beginning of the world.* These Works are either Natural or Miraculous. The Natural Works of God are that whole frame of the Creation, together with all Circumstances and Concerns relating thereunto, in times past, present, and future, which, as a most curious piece of Art, consisteth of all the Story of the whole World, and yet is all set together in one onely entire piece of Workmanship; it is like unto a Watch, made up of a world of small Wheels wrapt up together,

one within another, and yet all taking one from another, and working one by and under another, until you come unto the Master-wheel, or first Mover, which being wound up at the Creation with the Line of Time, of a seeming infinite length of Thread wrea-
 thed up together upon the Wheel, has ever since the beginning been winding off unto this present Age; and yet is there still more Line upon the Wheel, but how much remains, is kept onely in the breast of the Almighty; but when this Line shall be utterly wound off, then will this frame of Nature find its period, and all Wheels must cease their motion. Now in the mean time, as the Watch-maker knows all the Wheels, Pullies, and little Pins in the Watch, as perfectly as a man knows the Cloaths on his back, or how to put them on or off; so knows the Great and Almighty God the whole World, and all the Wheels, Pullies, and Pins contained in every part thereof; and this infinitely better than we know the Fingers of our Hands, or Toes of our Feet. To every man that is born of a Woman, there is a certain order or course of his life, how he runs thorow Health and Sickness, Honour and Dishonour, and all the passages of his Life, from his Cradle to the Grave. For Man is of himself, as it were, a little World within himself; and though he stand, as it were, but one Wheel in the frame of the great World, yet within this One seem there to be many thousands of Wheels operating, and thousands more within every one of those first thousands, and more still within them, and every of them almost *ad infinitum*, especially in long-lived people, and persons of great undertakings, and all these moving within, and one under another,

*How God fore-
 sees all passa-
 ges of the World
 by a certain
 order, as a
 watch-maker,
 knows the
 wheels of his
 watch.
 2 Pet. 3.*

*How every man
 is compared to
 one wheel of the
 great worlds
 frame, and a
 work of many
 wheels within
 that one.*

as they are carried by the Thread twined on the outmost and greatest Wheel, do run on in their order until that Thread break, or else be wound off, and there they make a stop. All these things, God, who made Man at the first, perfectly knows, and fore-knew from the beginning of the World; and by this order of Mans life he perfectly knows, and fore-knew exactly all passages of our lives, yea, even all the thoughts of our hearts, both sleeping and waking, and how one thought drives off, and brings in another, and continues on in so doing until the last minute of life, whereat the breath fails. Now every man being, as it were, a particular Wheel of the great World, it must needs follow, that all men move in a certain Frame or Wheel above themselves, by virtue of which, the Master-wheel of every man's life is is set a going. And this Wheel also is subordinate unto others, and they also are the same unto still higher than they, until we come at last unto the *Master-wheel* of the whole World, which is the high and mighty Wheel of Heaven, wherein the *Sun*, *Moon*, and *Stars* are set, as so many Notches, carrying on the great works of Nature unto the end. Hence come the Originals of all Natural Qualities, Passions, and Accidents of our lives, (the motion of the Will and Reason only excepted, which, as an independent Wheel, within the Wheel of Nature, has a kind of motion of its own, and therefore however it may be inclined or allured by the Works of Nature, yet cannot be forced by them.) But now above and beyond this great Wheel of Nature, there is yet one Wheel more, within which the Heavens themselves are turned. And here is it, wherein is hid that great Line of Time, whereby

How mans Will is an independent wheel within the World.

1 Cor. 9 26, 27.

How the Heavens are the great wheel of Nature.

2 Cor. 12. 2, 3, 4

whereby the whole World is made to hold on and continue its motion; and this Wheel is God himself, who draws out the Line of Time, and sitting upon the Circles of the Earth, he stretches out the Heavens as a Curtain, and beholdeth all the Inhabitants of the World as Grasshoppers under his feet; and hence sees he, as it were, with one view, all the World naked before him, both past, present, and to come.

And how God ruleth over all. Isa. 40. 21, 23, &c.

SECT. 10. Now as it was the opinion of the Platonists, and many of the wisest Philosophers in old time, That there was as well one General Soul of the Whole World, as there is one Soul informing every mans Body, so is it still the opinion of many very learned Christians; and it seems with a great deal of reason, that the World has such a Soul. For were there not one and the same general living Virtue, comprehending the whole Natural World, from the outmost Circumference of the Heavens, unto the innermost Centre of the Earth, how possibly could the Sympathies and Antipathies of Nature work such compliances and differences at such distances as we see they do, and that as far as it is from Heaven unto the Earth, and too, without any visible or imaginable contaction, unless some such Animal Virtue be in the World, to carry such an invisible correspondency between Creature and Creature? Now where Life is, these things are aptly effected: Thus the Infant in the womb is nourished by the meat which the Mother eats. Now be it so, that there is such an Universal Soul, yet is it questionable whether this Soul be Intellectual, or merely Vegetative. That there is an Intellectual Power informing the whole World, as the Soul does the Body, is not to be doubted; for otherwise

Of the Soul of the World. That there is such a Soul,

The first Proposition.

*And that it is
not an Intelle-
ctual, but a
Vegetive Soul
only.*

Jer. 23. 23, 24.

Acts 17. 28.

Job 26. 12.

Deut. 4. 19.

Job 38. 33.

*How Gods Spi-
rit informeth
the World in
this Vegetive
Soul, not with-
out means, but
by means*

Job 38. 26.

Rom. 11. 36.

would the frame of Nature be no more but a huge blind lump. But Nature being led by good eyes, such an Intellect must there be somewhere, that either gives or lends such Eyes to Nature. But then should the Soul of the World carry this Intellect in its own Brain, it would follow, that this Soul is a God: For to be an Intellectual Being, filling Heaven and Earth with its presence, is an Attribute of Gods. And therefore I conclude, that there is an Universal Soul in the World, but it is onely Vegetive, and not Intellectual; yet in this Soul dwelleth the Spirit of Almighty God, who filleth Heaven and Earth with his presence, and from hence garniseth the Heavens, and causeth the precious Virtues of the Sun, Moon, and Stars, to be carried and distributed into all parts of the World. And thus immediately God ruleth in the Heavens, and ruleth all the World mediately by the Heavens. 'Tis true indeed, that God is as well able to govern and maintain all things without means, as he was at first to constitute and create the frame of Nature; but such is his pleasure, that he does work by means, and not immediately in all things. It is a common and a true Maxim, that God and Nature have made nothing in vain; and yet it is as true, that Grass grows where nothing lives to eat it. Now were the World governed by Gods immediate presence onely, then is this Grass growing a work in vain, because Gods presence brings forth all things at list, and with stints and increase as he listeth; and therefore his list being at all times, and in all places, able to cease its operation, might have prevented this plenty in a desolate Countrey. But Nature running her course in a constant track, has no power to cease her work with-
out

out a miracle; and therefore however the Grains may grow in vain, yet Nature's operation is, not in vain, which by virtue of one and the same act produceth the Grains in all places, and that as well in the populous as desolate Countreys.

Sect. II. Next come we to Gods *miraculous works*, which also from the beginning were known unto him. These are such as have been *contrary*, or at least *divers*, to the course of Nature, or other Supernatural: Such a work was it when he made the *Sun stand still*, and at another time when he made it *Retrograde*. Such also were the Works of Christ, when he *raised the dead*, and *gave sight to men born blind*, by his Divine power. Such also was the Work of God, when the *Sea made a lane for men to pass* *thorow it on dry ground*; and when the Fire had no power to *scorch*, or once to *harm men walking in the midst of it*. These miraculous Works ('tis true) had no immediate dependency upon the work of Nature; and yet from the beginning these also God foresaw; And how so? He foresaw by the frame of Nature the occasion that required them, and by that foresight set down in his eternal mind the contrivance of all Miracles too, as they were in time to keep company with his frame of Nature. And now may thus far be granted, What is it which we call *Astrology*? but the summary of all that skill and knowledge, which, by times, the observation and experience of the whole World of Ages hitherto hath collected, and communicated down from hand to hand unto us of this present Age, as to what may be understood concerning the nature and operations of the great Wheels of Nature, how they work upon us, and what they work out of us, and

Of Gods miraculous works, and how they are foreseen by God in the frame of Nature from Eternity. Josh. 10. 12, 13. 2 King. 20. 11. Joh. 11. 53, 44. Ch. 9. 6, 7, &c.

Exod. 14. 21, 22. Dan. 3. 27.

The first Proposition.

what accidents, according to their usual track, may like enough befall us? Such is our Astrology, and the All we count such; and by this Astrology we attain to see into the great works of God, and to be able to say unto his great Glory, how truly great they are.

*Answers to
Objections.*

Secd. 12. And now by this time, I hope, it will be adjudged past dispute, that Astrology does in no wise limit Gods eternal providence, but is so far from it, as no Science, except *Divinity*, can declare half so much, whereby God's Sacred Contrivance of the Affairs of Nature may be truly magnified as they deserve. It seems greatly to trouble many people, because, say they, be there such a thing as *Astrology* to be allowed, then must necessarily follow a *fatal Destiny* not to be avoided; and if so, what room is left for *Gods Providence*? or what for exercise of humane Virtues or Vices? 'Tis true indeed, that there is a *Fate* in the frame of Nature; but then it is *Gods eternal Providence*, which has contrived that Fate, and laid the whole platform of it; and that so, and accompanied with such an incomprehensible forecast, as in no case can betide or happen unto any man, either of good luck or bad, or of prosperity or adversity, but matters fall out so suitable to his prayers and conditions, as if God had quite altered the scene of affairs at his request, and yet hath nothing fall'n out but what was so order'd from all eternity: For God Almighty foresaw *all men*, and all their *cases*, and their *prayers*, and *thoughts*, from the beginning; and laid his frame of Nature so, as to answer all prayers, cases, and thoughts as was fit, all from the beginning. But these eternal contrivances opening in time, and answering so exactly to the purpose, many shallow-

*Shewing how
Astrology im-
pedes not, but
manifests Gods
eternal Provi-
dence.*

The first Proposition.

shallow-brain'd people are apt to cry out, as if the Almighty had altered his purposes, changed the course of Nature, and made new contrivances upon their prayers, and for their sakes, as if there could be no such thing as *Divine Providence*, without disparaging the Deity, to make it seem of changeable and new contrived counsels. But what though there be such a thing as *Fate*, yet does it not follow, that there must be therefore an *absolute fatal Necessity*, for there is no such thing, neither the *Stars*, nor *Heavens*, nor *course of Nature*, any ways pretending to *force mans will*, they onely incline in their courses. And here lies the exercise of *Virtue*, in striving and fighting against corrupt inclinations. The *Heathens* could say, *Sapiens dominabitur astris*; and our Saviour proclaims, that *the Kingdom of Heaven suffers violence, and violent men take it by force*. Yet so effectual have been the fervent prayers of faithful and good men, that they have not onely turned the edge of malignant inclinations to bad qualities, but have also utterly overturned the force of hard Fates. Had an Astrologer known King *Hezekiah's* Nativity, no doubt but he would have read his Destiny to be death by a violent Fever in the 14 year of his Reign; and yet would the King have outlived that date 15 years farther, without any disparagement to the Astrologer, for he would have said no more but what was truly written in Heaven: But then, the virtue of the good King prevailing, God Almighty wrought for him, and thrust by the violence of Fate for that time, and so lived he on until the next deadly blow overtook him. So also in case of ill qualities, St. *Paul* seems by his rugged nature to have had Stars and Aspects swaying

And how it
hinders neither
Virtue nor
Vice; but is an
help to virtuous
actions.

Math. 11. 11.
Luke 16. 16.

How King Hezekiah by his prayers overcame the force of an hard fate.

1 Tim. 1. 13, 14

And how St. Paul overcame his natural ill dispositions.

1 Cor. 9. 26, 27

The works of Grace and Nature how they act, each in their own paths.

Of universal desolations, and particularly of Noah's Flood, and how a reason for every mans death in that desolation was written in the Heavens.

his Geniture as the late Usurper Cromwel had in his; but by his vertue he overcame Nature, and so brought his body into subjection, and by that means made use of all his violent passions of Nature, to stir up the more zeal and fervency in Gods service; whereas the other, for want of that Virtue, became so much the greater Villain. Such another pattern as this seems to have been the famous Heathen Socrates. Thus wise men rule the Stars, but fools are ruled by them unto their own destruction. And thus Grace and Will have no bar by Astrology either of freedom or fulness of roomth for their exercise, and yet keep on the Stars their courses too. For the works of Grace and Nature follow each their own track; Nature necessitates no mans wickedness, and Grace destroys nothing of Nature, onely it amends Nature, and farther meddles not; and Astrology makes both friends, by giving light to the paths of each, and shewing both how they may make each for other, and all for the praise and glory of God. Now such is the wonder of Gods eternal contrivance, that never any universal desolation happens at any time, whether by Fire, or Water, or War, or Plague, but every mans particular Fate in that desolation has a natural reason for it written in Heaven. Every man who perished in Noah's Flood, had a particular influence from Heaven upon him, and such as might be seen by his Nativity, which led on his Destiny to fall in that very hour as the Flood came, and to die by that very kind of death, as in that Flood they perished all of them by Water. And herein lay the glory of that contrivance from the beginning, that without any alteration or amendment of Fate since the first frame of it at the Creation.

1. All

1. All Births happened against that Flood, under such moments of time as threatned death by Water. 2. In that all Natives took up their natural breath, though at different times, yet with such different lengths of the stint of Fate affected, as aptly invited Nature to deliver them all up to die together. And 3. That these Fates notwithstanding, yet had every mans Will free liberty (saving what chains sin had laid upon it) as none the least force of necessity constrained any thing upon it.

Señ. 13. But will some say, Gods works are secret, and who can find them out? So say we too; but yet these secrets have also an out-side, and that's all we pretend to be skilled in. But God works *above* Nature, says another, and that without any the least track, and why should the Astrologer tie him to a method; Because (say we) we know God to be a God of order, and one who delights to keep to that order. But as for his pathless ways objected, we do not well understand the meaning, unless they would have the Almighty allowed the liberty to change his mind; and then what shall that argue, but as if there had been some deficiency in his eternal purpose, and so his after-thoughts came up to mend it. And where then was his eternal Omniscience? which yet every true Child of God must stedfastly believe, or else wo be to all the world: But if by these supernatural, they mean onely his miraculous works; know then, that such are never without some special occasion, and that depending upon the work of Nature, the Astrologer is not without his guess there too; but however, he does in no wise debar or deny these miracles. And when he

Answer to more Objections.

The Conclusion.

The second Proposition.

he has all done, and gained his utmost skill concerning any future contingencies, yet concludes he all he is able to say, with submission to the secrets of God, which are beyond all the utmost that our imperfect skill can possibly extend unto; and ever with this reserve we say, unless it please God to work to the contrary by a miracle. And thus is it evident, both from Holy Writ and Scripture Reason, the *Heavens have their Influences*, and by consequence, that there is such a thing as Astrology in the Stars above. Hence therefore I proceed unto my second Proposition.

The second Proposition.

That this Astrology, Man (in this estate of Corruption) may attain in some measure to understand.

The Proposition proved by the testimony of our Saviour Jesus Christ.

Matth. 16. 2, 3.
Luke 12. 24, 55

Matth. 16. 3.
Luke 12. 56.

SECT. 1. **W**E have it by experience, and are very sure, by abundance of verification, that something of this Astrology we do know; and so says our Saviour, that it is so for certain: *When it is evening, ye say (says he) it will be fair weather, because the sky is red. And in the morning it will be foul weather, because the sky is red and lowering. And when a cloud ariseth out of the West, straightway ye say, A shower cometh, and (says he) it is so. And when ye see the South-wind blow, ye say, there will be heat, and so it comes to pass.* And then he concludes, speaking of the Pharisaical Jews, *Ye hypocrites, ye can discern the face of the sky, but the signes of the times can ye not discern.* Now if Hypocrites could be

true

true Astrologers, what hinders but Christians may be as much, and as good Astrologers as they? and if such as could not discern the signs of the times, yet could understand an Astrology by the Heavens; how much more famous in the Heavenly skill may those men become, who can discern both Christ and the Heavens too?

Se^ct. 2. Such an Astrologer was Moses, that great Man of God, who was learned in all the wisdom of the Egyptians. In Moses days, the Egyptians were as famous for Literature as any Nation in the World; and amongst other things, they were great Astrologers. Josephus the Historian tells us, (and he quotes antient Authors for what he says) that the Egyptians were well versed in Astrology, and that the first knowledge of that Celestial skill they learned from the Patriarch Abraham, whilst he was in Egypt. Now the Egyptians, it is confessed, studied more Arts than were good, such as were Sorcery, and Incantments, and a Diabolical sort of Magick: But Moses was learned onely in the lawful Arts, and such was Astrology, when it was clean sifted from the Diabolical Tares mingled with it by the enchanting Sorcerers. And now that Moses did particularly understand Astrology, is apparent by his predictions of the Tribes as to what should betide them for the time to come; for it was not by Revelation, nor Dream, nor Vision, that he spake those things; for when it was so, the Scripture was wont to say how it was so; and no such thing being alledged now, it follows, that he spake meerly of his natural knowledge; and besides, the phrase favours of meer natural Prophecy.

Se^ct. 3. It appears also by the same Josephus, a learned, and generally well approved Author,

By the example of Moses, who understood Astrology. Acts 7. 22.

Jos. Ant. lib. 1. chap. 8, 12.

Exod. 7. 11, 12

Deut. 33.

By the example
of Adam and
most of the Pa-
triarchs.

Joseph. Antiq:
B. 1. Ch. 4, 8,
&c.
Gen. ch. 48, 49.
Orig. Tom. in
Gen.

Gen. 40, 41.
And by the ex-
ample of Jo-
seph, called
Hermes Tris-
megistus by the
Grecians.
Diod. Sic. lib.
1. chap. 2.

Author, that *Adam, Seth, Enos*, and most of the Patriarchs, were all great *Astrologers*; and after them, *Abraham*, who taught both the *Chaldeans* and *Egyptians*; and as seems by his Predictions to his Sons, *Jacob* was so too; and such was the opinion of the Learned *Origens* that he was so indeed. Of *Joseph* also very much may be said to the same purpose; he was a man famous for interpreting of *Dreams*; and this is a faculty commonly accompanying *Astrology*, and such as by Rules of Art may be aptly known, without Divine Inspirations. Of this, *Joseph*, the ancient Historian, *Diodorus Siculus*, hath said much, how he contributed not a little to the Art of the Plow, which was taught by *Osiris* and *Isis*, and how he taught them very many learned matters both concerning Religion, and the State, and concerning things to come: He calls him *Hermes Trismegistos* indeed, but that *Joseph* was the same *Hermes* he spake of, is very plain to be understood, both by the time and age wherein *Hermes* lived, and also by his Religion, of which *Diodore* saith, That he taught a Religion by himself, and contrary to all the ways of Worship as were ever known amongst the *Egyptians* before him; and he says, that he was the most honoured of the King above all men, for that he had found out, and counselled unto many things, conducing to the benefit of man's life; which is the very character of *Joseph* in holy Writ, how he was in favour with *Pharaoh* there. Now of this man, says *Diodore*, he was one of the first who was skilled in the Stars. And the Aphorisms of *Hermes* the *Egyptian* are extant unto this day; which although I do not believe they were taught by *Moses*, who was the greatest *Hermes* of *Egypt*,

yet

yet being father'd upon him, it argues that he was a famous *Astrologer* esteemed of old; for that those antient things wanting a certain Father, were fathered upon him, as if he had been the Fountain of that Learning.

Sett. 4. Such kind of *Astrologers* seems also to have been those men of *Issachar*, who came to *David* when he was at *Hebron*, and are filled in holy Writ, *Men who had understanding of the times, to know what Israel ought to do.* Now consider we what the business was in hand, and in dispute, namely, whether *Israel* should follow the House of *Saul*, or go over to *David*? To resolve this question, it seems these *Issacharians* were well skilled, and they could tell that *David* should rise, and the *Saulites* should fall; they could tell, that *Saul's* turn was served, and *David's* coming up. But how did they know this? not by Prophetic, nor skill in the Law or Prophets, for they were neither *Priests* nor *Levites* whose business it was to study the Law; nor were they Divinely inspired, for then would they have been called *Prophets*; nor were they *Scribes of the people*, for those were mostly of the Tribe of *Simicon*, and these were *Issacharians*: It follows therefore, that with any ease or smooth interpretation, these could not be any thing else but learned *Astrologers*, or men well read in the Heavens, so as to be able to answer an Horory Question in such a case as was now depending: for after this manner were the *Persian Astrologers* wont to be called *Eft. 1. 13.* *Mages*, or *Wise men*, who were skilled in the times. And so also the *Chaldeans* termed their young *Students in Astrology*, *Men skilled in wisdom, and cunning in science, to learn the learning of the Chaldeans.* Dan. 1. 4:

And by the example of the *Issacharians*, who were men skilled to know what *Israel* ought to do: 1 Chron. 12. 32

Sett.

And lastly, by
the example of
Daniel and his
fellows.

Dan. 1. 4. 5.

verse 11.

verse 17.

verse 18, 19, 20

Jos. Ant. lib. 1.
chap. 8.

Diod. Sic. lib.
1. chap. 8.

Dan. 2. 13:

Diod. Sic. lib.

Sett. 5. Such an *Astrologer* was *Daniel*, and such were his Companions, *Shadrach*, *Meshech*, and *Abednego*; these were educated according to the *Chaldean way of the study of Astrology*, and what other *Magick Arts* could be thought a lawful study; and one *Melzar* was their Tutor: And according to their education, they profited by Gods blessing, in knowledge and skill of all manner of learning and wisdom, as was lawful for them to study. And *Daniel* had particularly a notable faculty in understanding the meaning of all Visions and Dreams. And at the end of three years time, when *Daniel* and his Fellows were brought before the King, upon the trial by a communication of hard Questions, it was found, that these men were ten times more learned in all matters of wisdom and understanding, than all the *Magicians* and *Astrologers* in the Realm. Now it is plain, that this great wisdom of theirs consisted principally in the *Astrological Art*, for that was it which they were appointed to study, about that were all the hard questions of the communication, and therein was it that they excelled all the *Chaldeans*; and ever after this, amongst the *Chaldean Astrologers*, were they accounted as Members of some Schools at *Babylon*, which were maintained for that very purpose. This Science was here once taught by *Abraham*, and after that *Belus*, the Father of *Nimrod*, built the School-house of Learning, and much propagated the Art: And from those days to these, the *Chaldeans* had ever been great *Astrologers*; and in these Schools studied the learned *Daniel*. And when the *Wise men*, and *Astrologers*, and *Scorcers* destined to die, *Daniel* and his Fellows were sought for to be executed amongst the rest; the reason of this danger

danger was, for that none of all the *Astrologers* and *Sorcerers* could tell the *Kings Dream*, which himself had forgotten: Now had he proposed his Dream, there wanted not for Artists, who would have undertook the Interpretation; but, as the case stood, *Daniel* himself did acknowledge, that neither *Astrologer* or *Soothsayer* could possibly answer the demand, and that the knowledge he had gained of it was not by Art, but by *Divine Inspiration*. But however, it is past dispute, that *Daniel* had a real skill in *Astrology*, and the Art of Interpretation of Dreams, and that by vertue of reading and study, besides what he had by inspiration, onely as for Sorcery and Soothsaying, and all such black Arts, we cannot imagine he ever medled with. It must necessarily follow, that amongst the *Chaldean Learning*, something there was lawful and good, which made *Daniel* and his Fellows so famous above all the *Chaldeans*. And now if we consider, that *Sorcery* and *Soothsayings* were Diabolical Studies, and that the Art Magical is a doubtful thing, either what was really understood by it, or whether it might be good or bad; however it must needs be, that *Astrology* was both a lawful and a famous study, as *Daniel* used it at least, (purged from the *Chaldean fopperies*) and therein was it, that *Daniel* and his Fellows so much out-did all the *Chaldeans*, even in their *Kings presence*.

Sec. 6. But say some, you cannot tell the *Weather* truly, how much less then can you be able to foretell *Humane Fates*? Now the truth is, we do acknowledge, that it is but little that we acknowledge perfectly; and as for skill in the *weather*, we count it a great deal more ticklish to be understood, (especially some

Objection, That we cannot know the weather truly, answered.

some years before the time) than humane businesses. For first, we have but little of any Nativity to judge therein, (the *vernal* and other *quarter* Figures being the principal Rules of that nature) the *Transits* are our greatest arguments. And 1. The Weather depending much upon the airy operations, is swayed by meaner aspects than are humane matters, and therefore is by so much the more of various and uncertain events. Also 3. Unless it were possible to understand the exact *quantity* and *proportion* of Weather, whether fair or foul, that is like to fall, and to say expressly in what special *Climate* and *Place* it shall begin to fall, it is utterly impossible to please all people in all places with any predictions of this nature: For should it be prognosticated of Rain, and that Rain come, yet if the stock of showery drops any whit fall of the due proportion expected, and begin to pour down some four or five *Climates* breadth of space ere it arrive at the place of expectation, then will that whole cloud be utterly expended upon those *Climates* where it first dropp'd, and a fair day must needs succeed in the expected situation. And thus the Prognosticator, though never so ingenious, for want of some drams of perfection in some certain predictions, shall be whoop'd at by a company of Clowns, as if he were a meer Impostor. Besides, the *Winds* are exceeding ticklish in turning here and there, so as who can perfectly know them? and yet the failure of the least skill in the turn of the Winds, turns off a glut of Rain or Snow a quite contrary way. And lastly, (which is not the least of the Impediments unto a truer attainment in Meteorology) is the want of the Writers encouragement,

either

The second Proposition:

either by recompence of reward from the *Company of Stationers*, who are the Sellers of their pains, or of good words from the *Company of Buyers*, who are the enjoyers of them. On the one side, *they* are not so much for an elaborate as a cheap Almanack, for one they can get by, rather than to have thanks for: And on the other side, *these* are so sordid, that never once considering the Ingenuity of the Author, if they find him but once or twice in a day or two's error of the Weather, he must ever be accounted with them for a *common Liar*. So that these things considered, what encouragement has any man (think we) to spend two or three months study upon writing of the Weather? Whence comes it to pass, that few write who have skill; and secondly, many who have skill, yet write according to their encouragement rather than skill, more slightly than warily. But yet, that there is a real skill in *fore-knowledge* of the *Weather*, and of the turning of the *Winds* too, as to gluts of Weather or Wind, and as to the *succession* of Weathers; whosoever shall peruse Mr. *Gadbury's* or *Swallow's* annual Predictions to that purpose, will say as much. But besides, were it so, that the Weather could not be any thing near certainly predicted, yet that there is a real skill in it *in part*, almost every Shepherd and Husbandman can tell you, who are able to verifie abundance of Aphorisms of their tried experiences concerning Weather, both by the *riding* of the Clouds, *colour* of the Skies, and *looks* of the Sun, Moon, and Stars. And that they are certainly in the right on't, as to these their Experiments, our *Saviour* brings in his *Sacred Test*, instancing in certain of these particulars, *that it is so*, as they use to say,

D say,

say. And now be it so, that Observation and Experience can make us *Weather-wise*, what shall hinder, but that they may say as much to the fore-knowledge of our own Fates, if not a great deal more, (there being abundantly more reason for certainty in Predictions of this nature, than for those of that nature. What is Astrology, but the finding out a kind of future Fates, by the very same means as the *Jews* attained to know, that a red event would be the morrow's fair weather? For the experience of this know we to be every way punctually true, as possibly could be in that unto which our *Saviour* daigned to give his Testimony that it is so. But what need we any further arguments? it is evident by daily and multitude of experiments, that skillful men can certainly understand very much of future contingencies by this harmless use of Astrology, and this any candid Objector may behold verified as often as he desires it. And in the mean time please he but to peruse the Book called, [*A Collection of Genitures*, printed by that ingenious Artift, Mr. *John Gadbury*, Physician in Ordinary to the Queens Majesty, in the year 1662.] and he shall there find his prognosticating to the very year wherein many eminent Natives then living should leave this world, several of which are since dead according to the precise predicted time, as the late *Pope Alexander*, and the late *Philip King of Spain*, and the little Prince his Son, and many others; he published as much also by the late *Usurper Cromwel* while he was alive, and by the late *King of Sweden* while he was alive, and both found him a true Prophet in his prediction of their deaths. To this the Carpe commonly (do object, that they do as you

fall, but this is very false, for a good Artist very rarely misseth his mark, be but a Nativity rightly timed to him, or near the time given with good accidents. But be a man beguiled with a false time, or false accidents, never count that an error.

Sed. Now Astrology is either Meteorological, or Genethliacal. Of the Meteorological I have said already; the Genethliacal Astrology is depending either upon the Birth of some

Of the Divisions of Astrology into Meteorological and Genethliacal.

Question, or of some Native Person or Thing. Questionary Astrology dependeth upon the precise point of time when a serious Question is asked, either by Letter or word of mouth; and this is called Astrology by way of Hororary Questions. Of this way of Astrologizing (I must confess) I am not so well skilled, nor am I, of the truth and worth of it, half so confident as of the other way by the Birth of Persons or Things; yet so much have I tried and practised of it, and perceived of the truth and benefit of it by my practise, that I do believe it to be a lawful, true, and beneficial study, although I am still seeking more and farther into the reason of its truth, in order to attain a satisfaction beyond what I have yet gotten. But in order that I may be the better understood, when I go about to justify this way of Astrologizing, who they are, and practise they are which I undertake to justify, I would have the Reader to know, that all men who profess Astrology, are not Astrologers in good earnest, but that there are many pretenders to this Art, who understand it not, or not sufficiently at least as they pretend; or else if they do understand it, yet under colour of Astrology, do practise other Diabolical Arts of Magick or Sorcery, which are quite

And of Genethliacal Astrology, divided into Questionary, and Real or Personal Astrology.

quite different things, and of no kin to *Astrology*.

Of Questionary Astrology, how there are many pretend-ers to it, who abuse the Science, either for want of skill, or so-phistication of other studies mingled there.

SECT. 8. There are, who go under the name of *Astrologers*, many pretend-ers so very ignorant, that they understand nothing of *Arimetick* or *Astronomy*, and yet are able to answer Questions by way of Prognostication, so strangely quick and readily, and yet falling out so punctually right, and truly agreeing to the purpose, even unto admiration. Now this is a sort of *Astrologizing* beyond my *Reading* or *Experience*. And be it so, that such a skill may be compassed, and that lawfully, without either *steathy Cheat*, or *Diabolical Inspiration* in it, I am utterly a stranger to it; and much may be (I confess) beyond my skill. But yet I am jealous, that many of these illiterate Fortune-tellers have more understanding in *Sigils*, *Charms* or *Spells*, than in true *Astrology*, and are better read in the juggling Art of *Geomancy*, than in the famous Art of *Celestial Observations*.

Of the lucky Prognosticator, and the abuses hapning to Astrology by means of his

SECT. 9. It is very certain, that some men are naturally constituted of such a kind of *Divining fancy*, that by a kind of *Luck*, more than out of any *real skill*, they are able to foretell, and tell of many things strangely true. And hence comes it to pass, that many a man drives a Trade of discovering lost and stolen goods, and speaks directly where they are, by a meer headlong kind of Chance, with help of very small or no skill. And this Luck holds him some space of time, by fits at least, during the predominancy of prosperous Aspects of Stars favouring. But then in time, those worn out, and as evil Stars succeeding them, the luck changes, and skill being wanting to supply the loss of that change, all he says for another

other while proves as utterly false and erroneous. And hence fails the mans credit, and with him Astrology is brought into scorn; whereas in truth, the man was little or no Astrologer, and never had any quantity of Astrological skill in him. After this sort we daily see many sorts of *Trades men* and *Artists*, buoy'd up by their meer luck, to become famous, who never were bred up to any thing of what they profess; thus have I known *Bone-setters*, *Midwives*, *Chirurgeons*, and *Physicians*, who never were bred up to any of these things, or any thing like them, yet have been, as it were, forced on by *meer Nature* to follow every man his Art, without any instructions, but what Nature of its own accord hath taught them to acquire; and yet notwithstanding have grown famous in their Professions unto admiration. Now where men have so much grace or ingenuity, as to back their good fortune with industry, it comes to pass, that they acquire good Arts, grow truly famous and deserve to be so esteemed.

Sect. 10. But where the fear of God is wanting, many times it happens, that these ignorant Artists, tickled with the applause of their good Fortune, and bewitched with the love of gain, which they have felt so lightly coming in; and thereupon spurr'd on with a vehement desire to keep up both their fame and profit; but withall being loath to take pains to study for it, after they have been at first flattered with Fortunes favours, courting them at so easie a rate; and now at last feeling that good luck begins to fail, they strike in with the Devil, a Master easie to be found, and so graft upon the Stock of *Natures Blessing* an off-set of *Sathans Endowment*, for the

Of Sarceners, and Diabolical Artists, and the abuse and disgrace happening unto Astrology by means of such.

The second Proposition.

supply of their failing good fortune, and the support of their ambitious and covetous desires. And thus many an ignorant and harmless skill, buoy'd up meere by luck at first, turns in time into flat Sorcery. And not onely these ignorant Fellows, but too many of the more learned sort also, being naturally evil natur'd people, and complying with their bad humours, do make them worse by evil habits, and growing ever worse and worse, without the happy turn of Repentance, and having no knowledge of God, do become in time an easie prey unto the Devils bait; and what with the itch of desire to know more, and to do more, than Nature and Industry can well afford to teach them, and what with the desire of vain-glory and covetousness being drawn in, these also turn Sorcerers. Yea, and not onely evil-natur'd men, but also persons as well qualific'd as nature can make them, for want of good education, fall into bad manners, and so corrupting Nature, become as bad as the worst. And not onely so, but some also never so well educated, by reason of ill company, forfeit all the hopes that Goodness had seem'd to found in them; and these also in time turn *Sorcerers* too, many of them: and this they may do too too aptly, whether ever they study any thing of Astrology yea or not. But true it is, that too many Astrologers, using their skill more prophanely than religiously, and finding that their Rules of *Natural Art* cannot tell them all things they would know, or so easily and so quickly as they would know them, despising therefore these lawful and most excellent Studies, they fall into the Study and practice of *Geomancy, Sorcery, and plain Witchcraft*. The Devil, though he be a most damnable

Apostate,

Apostate, yet is an *Angel*, and as such, has skill in all natural causes, and the reason of future contingencies. beyond the most Learned of mortal men that ever wrote, except such who wrote and spake by Divine Inspiration. Now if any man will so far fall from God, as to be confederate with this Apostate, or any of his Infernal Imps, there is no doubt but he may save the labour of a world of study which it costs other men, and he shall have his Astrology at second hand by a kind of Diabolical Inspiration, and that more readily and more punctually to the purpose, than they who by great labour and pains come more honestly by it: But then loses he his Soul by the bargain, and wo be to him that gets by such kind of intelligence and correspondence.

SECT. 11. Of kin to these kind of people are *common Gypsies*, who as they counterfeit the feature of *natural Egyptians*, by a meer artificial swarth wherewith they besmear their *English* faces; so abuse they the World with a dissembled skill of discerning secret and future things; whereas they know nothing at all but what they have by meer Diabolical and Jugling tricks: for either they are *infernally inspired*, or else they are meer *Cheaters*. As for matter of real skill, seldom is it that any of them have any at all, neither have they any of them any reason or ground for what they say, besides a meer kind of chance: But their Confederates the Devil has a real and a great skill, and has withall a secret way whereby invisibly and undiscerned he suggests words into his Prophets lips. For as the *Holy Ghost* miraculously inspired the *Apostles*, so as to make them speak all Languages, so the Devil also

*Of Gypsies and common
witches, and the great
wrong Astrology
abides by means of their
lying Arts and
Diabolical
practices.*

1 King. 22. 22.
22, 23.

Acts 2. 4.

1 King. 22. 21,
22, &c.

Exod. 7. 11, 12
chap 8. 18, 19
Rev. 12. 7, 8, 9.

Ephes. 3. 2.
Joh. 8. 44.
Matth. 16. 22,
23.

Matth. 16. 23.
2 Cor. 17. 7.

1 Cor. 7. 5.
Ephes. 4. 17, 18

has his way, after a sort, insensibly to communicate thoughts into peoples heads, and words into their mouths. Much difference there is without in the degrees and latitude of this power; for the *Devil* is under a restraint, and cannot execute his natural power, but where and when as God allows him permission; and when he has permission, at utmost his power is no more comparable to that of the *Holy Ghost*, than is a *Molehill* to an high Mountain; yet is it incomparably beyond the power of mortal men, by *nature* at least. Now this power of his is ordinarily able to go no farther, than to be able to suggest evil motions into mens minds; and thus did he by *Peter*, when he made use of *his conceit*, with attempt to affright *Christ* out of the enterprize of his Passion; and this he did by such a secret insinuation, and so neatly acted, that *Peter* little dreamed that the *Devil* had put it into his head, until *Christ* flatly and plainly told him that it was so. This liberty of suggestion has the *Devil* ordinarily against all the best men that be, as he had against *Peter* and *Paul*. But as men neglect their devotions to God, and restrain their prayers, and reading good Books, and good Meditations, their minds by degrees grow estranged from God, and evil thoughts by degrees growing worse and worse, possess their minds in the room thereof, until in the end *Gods Spirit* (which never fails to use all possible endeavours to reclaim men from vice unto godly virtues, so long as remains any hopes of them) withdraws from them, and leaving them to themselves, their hearts harden immediately, and a seared Conscience possesses them; and then together therewith *Satan* usually enters, as he entered

into
his

into *Judas*; and from that day forward keeps *Joh. 13. 27.*
he the chief rule over the children of disobedience, and worketh them as he finds them fittest *Ephes. 2. 2.*
for his purpose; of some he makes absolute
Sots, as it were meer brute beasts; others he
devours with abundance of Whoredoms;
others he stupifies so much with worldly cares,
as they become as it were their own, or the
Devils Asses; others he intangles with spiri-
tual pride in Hipocrisies and Heresies, until
they are made, as it were, stark mad in Opi-
nions: And a peculiar sort of people onely
they are, who fitted by a kind of Geniture
that inclines to that purpose, he draws into
pact with him to become Witches, or, as it
were, Devils incarnate; and this he effects by
incroaching upon them nearer and nearer, as
the holy Ghost withdraws, and insinuating
himself, closeth with their capicities, and be-
comes familiar by degrees, communicating
unto them of his secrets insensibly, by in-
clining their fancies with his Diabolical
powers, so as to make them quick and apt of
apprehension. And all this he does insensibly,
without any the least making of himself known
unto them, who he is that they are beholding
to for these powers that come so readily up-
on them, as if they were meerly natural; in-
somuch that the *Devil* becomes a mans ready
Servant, and does for him very much, as if he
had earned his Soul to be his, before that
man once knows for certain that ever he had
to do with him: And thus goes he on in-
croaching more and more, until the Soul be-
ing puffed up with such an excess of vain-
glory, or filled with such vehemency of lust, or
intangled with such a knot of worldly mind-
edness, as it is past danger of retreat; and
then

The second Proposition.

then *Satan* appears in his own shapes, by apparent Vision, or Audible Voice, and familiarly and openly converseth with his new Prophets, and entreateth with them into an absolute compact, that he will *be theirs*, and *they shall be his*; even as he would have tempted *Jesus Christ* to fall down and worship him.

Matth. 4. 9.

*Of the several
kinds of
Witches, and
first of the ma-
litious witch.
Job 5. 2.*

Secd; 12. Of this sort of *Diabolically inspired* people are several kinds. 1. There is the *malicious Witch*, whose damnable spleen and envy tormenting himself with such a vehement desire of doing mischief, as he can enjoy no health in his bones; and he not endued with a stock of Grace any way sufficient to quench this fire, the *Devil* knowing his ayld, proffereth his service in this exigent, and the man finding his pain of malice without grace intollerable, easily consenteth, and selleth his Soul to the *Devil* to gain his will against his enemies. Now in this case over a wicked man, such as a *Thief*, or *Murderer*, or *Adulterer*, or any man that lieth under any open sin, and dwelleth in it, the *Devil* seemeth ordinarily to have power over them according to these vehement desires of his Clients, and also over every man that *dreadeth* his power, and also over every one, of whose goods or things he can any ways gain into possession. And to this purpose it seemeth, as if the *Devil* hath prevailed to afflict mens goods, whether living or dead, with divers plagues, as the death or lameness of Cattel, and the spoiling of provisions of meat or drink by strange kind of wild annoyances; and also to touch the bodies of Men and Women, or their Children, by sickness, and lameness, and strange kind of fits, and sometimes by death. But the *Devil* hath not always this power over wicked men, and sometimes

by

by Gods permission he gaineth to afflict the most righteous of men, as he did *Job*, either in *Job* 1. 2. their *Bodies*, *Children*, or *Goods*. Now to withstand these things is there no way better, than by strong prayer and crying unto God, and by a bold and confident opposition of the acts of the Devils, and his Witchcrafts. It is observed, that the Devil hath very rarely any power to hurt that Man or Woman, who fears him not: And although it be dangerous meddling with Geomantick tricks to drive away the Devil, which is as much as to say, to drive out *Satan* by *Satan*; or by scratching the Witch, or by burning the Thatch of her house, or any such like things, which are absolutely doing of evil and unlawful things, that good may come of it, or giving our Souls to the Devil to be rid of the Devil: Yet in lawful things, to violate the Devils act in the name of God, as to burn a bewitched Beast with an hot iron in the very act of its bewitched fits, or to thrust an hot iron into a vessel of bewitched Liquor, or any such like thing; as it is written, *Resist the Devil, and he will flee from thee*; as there is no ground nor reason why it should be unlawful so to do, so it hath been approved a good assistant remedy, under our prayers to God, to expel Witchcraft. Now when the Devil cannot compass the desire of his Clients, so as to harm the envied person, yet feeds he them with promises, that it shall be done; and thus keeps he them in vain expectations, until he puts a period to them.

Stil. 13. After the same manner as these malicious people, so are there very many poor and needy men and women in the World, who being as *wicked* as they are *wanting*, and neither

Of the poor and needy Witch.
know;

knowing how to supply their wants, nor having any stock of patience to endure them, as such who have neither courage to rob, nor industry to work, are therefore so greatly tormented with this pinching need, as makes the Devils service in this kind greatly acceptable for their supply. And though the Devil be a means somewhat to please them in this case, by administering some certain ease, by prompting them to several cheats and robberies, which seem to run away successfully for a time, yet are these people generally always poor, and so they live and die.

*Of the Learned
Witches, and
these either Co-
vetous or Merry
Witches.*

SECT. 14. A third sort are the *learned Witches*, who being afflicted with a vehement desire to know strange things, and that without the knowledge of God, in time do meet and comply with the insinuations of *Satan*, which seem to flatter them with enjoyment of their desires. And these enjoyments seeming so very delectable to their minds, draw them in by degree to enter into a perfect pact with the Devil. And these are usually either covetous or merry wanton Witches. *Covetous Witches*, who make use of all their skill merely for sordid gain. The *merry Witches* are commonly called *White Witches*, who usually drive a trade of unbecoming, whom the malicious or covetous have harmed. And this plausible sort of white Witches, while they pretend to do nothing but good, do the greatest hurt. For while people think, or seem at least, to think no harm, here are they drawn in to make use of the Devil to drive away the Devil, and the good they seem to receive by these men, never does them good; for whether they be stolen goods brought again by this means, they shall not doubt being recovered, or the person recovering.

recovering, shall be one way or other afflicted as much as that comes to, or whether it be some sickness or sore amended, be sure it shall break out again ere long, either in the same or some other place. It is very strange, which is credibly reported, how these White Witches do oftentimes force the Thief to bring back the stolen goods, and to cast them down where they had them; but goods so returned upon such a score, certainly shall never profit them, who procured their return after this manner; for it is most certain, that this can be done no other way but by the Devil, or by a cheat; and if credible persons may be believed, such things have been acted, past all colour of cheats. But, will some say, seeing the Devil is for certain the greatest Liar in nature, how can he tell these men truth? or if he tell them never so true, how can they believe so great a Liar? In answer to this we must note, that the Devil does sometimes tell true, because he cannot do otherwise; as when he was forced to confess, that *Christ was the Son of God*; and sometimes he tells true for his own advantage, in order that men may be drawn to believe his lies with the greater affection and zeal: Thus does he tell true unto his Clients, to oblige them to be so much the firmer his; and in order, that in the end he may swallow them up in his delusions. But whether he tell true or false, they who are his, are so bewitched by him, as to believe it to be true, whether it be right, or never so much wrong.

Luke 4. 41.

Sec. 15. Lastly, great enemies to Astrology are a company of juggling Prognosticators, who would make the world believe as if they were errand Sorcerers by their practises, pretend

Of juggling Prognosticators, and their abominable cheats.

tend to Astrology by Profession, but indeed are neither the one nor the other, but mere Cheaters, who do not so much prophesie what shall befall, as cheat and juggle, to bring about seemingly what they prophesie; and to this purpose, maintaining a knavish confederacy with the principal Pick-pockets whereabout they dwell, by compliance with the Thief, help men to their goods, as if by Beelzebub they cast out Devils; or else by subtil examination, and extortion of confession from the Querents, having out-witted their Clients, they seem to tell strange things, which they know all and meetly by hear-say.

*Of the true
Questionary
Astrology, and
how God is
willing to have
our questions
answered.*

Gen. 2. 14.
Deut. 4. 19.
Psal. 129. 9.

Amos 3. 7.

1 Sam. 23. 10.
21.

SECT. 16. Now all these several sorts of people being secluded our company, either as Astrologers, or else as private enemies, who by adulterous sophistications go about to sordid this noble and famous Science, as a meer stake to their wicked and diabolical lusts. Yet is there for certain such a thing as Questionary Astrology, as a lawful, true, and commendable Science, with great profit and delight to be practised by sober, wise, and religious men. He who made the Heavens, and placed the Stars therein for Signs and Seasons, hath no envy that any man should read what he hath printed purposely to be understood. No surely, *The Lord will do nothing* (as it is written) *but he reveals the secrets thereof unto his servants the Prophets.* When David was in Keilah, and news was bruted that Saul was coming thither after him to besiege him there, he could not certainly tell whether it were so, or no, but was inquisitive to know the truth of it, and when he desired it, God was willing to let him know. And is not the Almighty as gracious still as ever he was? or was he willing

willing to have questions answered in those days, and can he be unwilling now adays? Certainly it cannot be. We have not the *Ephod* indeed, by which to make enquiry; but God had always more ways than one to teach his *Senators wisdom*, and so he has still.

Sect. 17. In *Samuel's* days, it seems, it was a common custom to go the *Seers*, to enquire for lost goods, what was become of them, and to make enquiry of many such like questions. Now after what manner these questions were resolved, although the Scripture does not expressly say, yet it gives us to understand,

How it was a custom in the time of Samuel to ask and resolve *Horary Questions*.
1 Sam. 9. 9.

1. They were not altogether, nor usually answered by the *Ephod*, for that was only in custody of the *High Priest*, and these Questions were resolved by the *Seers*, or *Wisemen*.

2. They were not ordinarily shewn by *Revelation*, or *Dream*, or *Vision*, for these were only in use in extraordinary cases; but these were meer ordinary Questions.

3. They were resolved, neither by *Ephod*, nor by *Prophecie*, but by some *industrious Art*, which came of study and pains-taking; for neither the informations by the *Ephod*, or by *Revelation*, or by any kind of *Extraordinary* and *Divine Prophecie*, was ever known to be *mercenary*: For

as it was *Christs command* to his *Disciples*, saying, *Freely ye have received, therefore freely give*; so it was the practise of all extraordinary *Prophets* in old time. *Elisha* would take no money, no, though he had wrought a wonderful

Matth. 10. 8.

2 King. 4. 19;
16.

cure upon a great rich man, because what he did was not by *Art*, but by *Miracle*. But here in these customary cases, it seems these *Seers* were wont to take money for the Questions they resolved; for when it was proposed by *Sauls* *Servant*, to go to enquire of the *Man of*

God

The second Proposition.

1 Sam. 9. 6, 7,
8, 9; 10, &c.

God for the *Asses*, and that according as it was an usual custom in those days; it was answered by *Saul*, saying, *But what have we to give him?* we have no bread left, we have no sufficient present. And the servant replied, *I have a fourth part of a shekel of silver, I'll give him that.* And then *Saul* answered him, *Well said; let us go then.* Now it is plain, that it was a custom to go to the *Seer* for things that were lost, and that *Saul* and his Servant knew this custom; and that was a part of this custom to reward the *Seers* with some present for his answer to the questions: For though like enough it is, that *Samuel* took nothing in this case of *Saul* or his Servant for resolving them about the *Asses*; yet however it is plain, that the *Seers* did usually take money, or else what needed *Saul's* answer, *What shall we give him?* for had he not known what the custom was, how came it to pass that both *he* and the *Servant* thought of it to go to the *Seer* at all? and if it was the custom to take money in such a case, then came not the *Seers* by their skill by any kind of *Revelation*, but by *Study* and *Art*, which deserved as well as required such a Gratuity. And now if there was such a *Study* in the case, what could it be but by some *natural* means; and if by *natural* means, what *natural* means could they be, but by skill in those means by which it pleases God to sway the World, as by the *Ordinances of the Sun, Moon, and Stars*. In these was *Abraham the Patriarch* well read, and of him learned the *Egyptians* and *Chaldeans*, who practised much of this very *Art*; from the *Egyptians* *Moses* learned the same *Art*, and from *Moses* these *Seers* got it, and *Samuel* the Prophet also amongst the rest.

Gen. 1. 14, 15,
16, 17, 18.

Jer. 31. 35, 36.

Jos. Ant. lib. 1.

cap. 8.

Acts 7. 22.

Sc. 2. 18.

Sec. 18. But will some say, *How can the Stars sway our thoughts?* And say I, *How can the Moon sway and order the Ebbing and Flowing of the Sea,* as it is apparent she does, who knows how? for though we read of many conceits in the case, yet how easie is it to confute all those conceits as fond things, over it is for us to say or shew how it is in certain truth. There is undoubtedly a general *Vegetive Soul* in the World, every where maintained and enlivened by the holy Ghost. And this carrying between the *Moon* and the *Sea*, those great Waters, like an invisible Line with an huge Scoop at the end thereof, draws them after her as she goes her circuit, though no man sees how. And thus in all *Sympathies*, this *Vegetive Soul* invisibly carries virtue from the Heavens between thing and thing, every where working those secret effects, which we mortals cannot but admire. And thus in our present case, who knows what this *Soul* cannot do between the *Stars* and our *thoughts*, working such *Sympathies*, as a *Question* serious cannot start it self but in some such Notch of time, while the *Stars* and *Heavens* are acting upon that very Subject in hand. And hence the *Birth* of the *Question*, like the *Nativity* of a *Child*, carries the story of the whole matter in hand in its forehead. And hence follows that skill of *Natural Prophecie*, by vertue of the *Starry Aspects*, which as they are situate at the precise notch of time of the *Question demanded*, are able to demonstrate the various success that each accident of *Affair* can claim unto it self. And if so, what hinders, but that He who hath *wisdom*, and can do it, may read those *Answers*, which in *Letters of Gold*, Almighty God hath written in the *Heavens*, to

And finally how it follows, how those Questions were resolved by skill in the Stars and Heavens, and no other ways.

E

every

The second Proposition.

every Question its proper Answer? And this as well out of the *Stars of Heaven*, as once it was done by *Abiathar the Priest*, out of the *Stars of the Ephod*.

The Conclusion. Sect. 19. I am not so confident, as I fall before, of this *Questionary way*, as of that by *fixed humane Nativities*. But I am very confident, that the Omniscient Creator is not at all wanting, for any possible care in his contrivance of the work of Nature, or for the tendency of any possible means that may be had for the supply of all wants: And if it be necessary for mans good to *know the time and the judgment*, at all such times as he has occasion to use either, as *Solomon says it is*, and that the *wiseman shall know it*; then it cannot be, but that God hath afforded *means without a miracle* to come by this knowledge; and this means, *probability says*, is by the *Stars of Heaven*, answering our *Horary Questions*; and experience continually affirms day by day, that it is so. And yet do I not think so neither as some have written, as if my Glove hidden up and down here and there in meer sport and wantonness, should be so watched and attended by the Heavenly Bodies, and those Bodies by such servile Angels, as must needs tell me at every time where this piece of Leather is dropped: No, Gods works are serious, and his Eagles never were created to catch Flies. For although the Heavenly contrivance may aptly respond our serious concerns; so as when *David desired to know if he should go up into any of the Cities of Judah, and which of them?* Yet that they should as aptly comply with our merry frolicks, I hold it ridiculous to imagine. No doubt, but the *Heavens* are able to shew us infinitely more Learning, than we mortals in this

Ecclef. 8. 12,
&c. 5. 6.

2 Sam. 2. 1.

this state of corruption can ever attain to understand. It's a great bounty of God Almighty that we know so much as we do, and therefore let wise men glorifie the Maker of all things, for all we attain to understand, and far be it from us to belie, or any ways to abuse Gods gracious Works. It is sufficiently plain, that an *Astrology there is in the Heavens*, and as plain by this time, that *Man* (in this state of corruption) *may attain to understand it*. But as for perfection we pretend not to it. And so pass I on to my Third Proposition.

The Third Proposition.

That this Astrological Understanding may be lawfully and fairly compassed by Natural Means, without any the least of Diabolical helps.

SECT. 1. **N**OW that I may the more aptly describe how lawfully and fairly this Science may be attained, I shall first shew its Pedigree and Rise, and thence its Essence, and the true natural meaning thereof.

SECT. 2. *Astrology* is the most excellent part of that noble Science which is called *Physiology*, or *Natural Philosophy*.

Physiology is a Science of Natural Bodies.

Philosophy, and the meaning and order thereof.

The Body Natural may be conceived either generally, as it is but one great Body; or else specially, as it may be divided into two, or subdivided into many thousand several Bodies.

The general Body of Nature is called the World, or the whole World, which, as it is ge-

The second Proposition.

nerally considered, makes all of it but *One entire Body*.

This *general Body* admits of many *special Divisions and Subdivisions*. And first, it parteth into *two Branches*, making one *Body Natural*, called *Celestial*, and another called *Terrestrial*. And hence arise two *Sciences*, the one of which may fitly be called *Oranology*, or *Astronomy*; and the other *Geology*.

Of Geology, or Natural Philosophy Terrestrial, and the meaning thereof. Sect. 3. *Geology* is a *Science* that treateth of the *Natural Body*, called the *Earth*, and speaketh either generally of the *whole Earth*, or specially of the *parts*, or *some particular part* thereof. This *Science of Geology* is either *meerly Speculative*, or else for *practise* also.

Of the Odder thereof.

Speculative Geology consisteth in the *meer knowledge* of the *Earth*, in *whole*, or in *part*, and of the *Principles and Affections* thereof; and to this purpose it treateth either of the *common being* of any earthly thing, *meerly as it is a Being*, abstract from all manner of *Matter*, both intelligible and sensible; and as it affecteth thus, it is called *Metaphysical*, or *Supernatural Philosophy*.

Or else it discourseth of a *movable Being* in its *Matter*, and that as it is *perfectly material*; and this is *Natural Philosophy*, properly so called.

or else, 3ly. it handleth things conversant in *matters intelligible*, but not *sensible*, as they are the *Abstracts of Matter*; and this is called *Mathematical*, or *Abstract Philosophy*. Of this sort of *Science* the subject is *Quantity*, and this is either *Continued* or *Discreet*. If of *Continued Quantity* the *Science* treateth, then it is called *Geometry*, or its subordinate *Perspective*. But be the *Quantity Discreet* the *Science* treateth

of, then is it called *Arithmetick*, or its subordinate *Musick*.

Natural Philosophy properly so called, treateth of Terrestrial Bodies, either *Simple* or *Mixt*. The *Simple Bodies* are the four *Elements*, called *Fire*, *Air*, *Earth*, and *Water*, which among them do so fill all places of the Earth, from the utmost and inferiour Bodies of the Heavenly matter, unto the inmost centre of the Earth, so as there remaineth no such thing as *Vacuity* any where under the cope of Heaven.

Mixt Bodies are compounded of the four Elements, and are either *Animate* or *inanimate Bodies*. *Animate Bodies* are either *Vegetive*, *Sensitive*, or *Rational*.

Now while the Learned Artist studies the *Earthly Body Natural*, the Sciences of *Geography*, *History*, and *Chronology* do naturally flow from that Study. The first of these describeth the *situation* of the Earth; the second declareth the story of all that was ever seen or done in it; and the third telleth how much time hath passed from the Creation unto every time present. Subordinate to these are *Topography*, and particular Stories of Places, and Chronologies of particular Periods.

Practical Geology, or *Natural Philosophy*, consisteth in such a practise, as maketh use of *Speculation* for the profit of Mankind, so as to leave a track or fruit of its operation remaining, after the act is past and gone. And this is a sort of Study that is called *Art* rather than *Science*.

The Subject of this Art is either *Man himself*, or *something else*. If Man himself be the subject to be practised upon, then is the business either to teach him *Manners*, and this is called *Ethical Philosophy*; or else to teach

him the *Art of Reasoning*, and this is called *Logical Philosophy*; or else to teach him the *Art of Speaking*, and this is called *Grammatical*, or *Rhetorical Philosophy*. If something else be the Subject, then either it is the *Earth*, or the *Fruits of the Earth*. If the *Earth*, then is the business to dress and till it, and this kind of doing is called the *Art of Agriculture*. If the *Fruits of the Earth*, then the business is to prepare them so, that they may become fit for *Health*, or *Wealth*, or *Food*, or *Cloth*, or a thousand things as Mankind hath need of. If for *Health*, then this doing is called the *Art of Medicine*; if for *Cloth* or *Food*, &c. then it is called the *Art of Cloathing*, *Drapery*, *Cookery*, or by as many names as Man has uses to employ the *Fruits of the Earth* about.

Of Oranology,
or Astrology, or
Natural Philo-
sophy Celestial,
and the mean-
ing and order
thereof.

Sett. 4. Now after the manner of the *Terrestrial World*, so is the *Celestial*. *Astrology*, or rather *Oranology*, is a Science that treateth of the *Natural Body* called the *Heaven*, and speaks either generally of the *whole Heaven*, or specially of some *particular part* thereof.

This *Astrology*, or *Oranology*, as it is a part of *Physiology*, so has it the same Principles, whether *Internal*, as *Matter* and *Form*; or *External*, as the *Causes Efficient* and *Final*, Principles of their own nature, and *Chance* and *Fortune*, Principles by accident.

It hath also the same *Affections*, *Internal*, as *Motion* and *Rest*, *Finity* and *Infinity*; and *External*, as *Place* and *Time*.

Oranology is either merely *Speculative*, or also *Practical*.

Speculative Oranology consisteth in the mere knowledge of the *Heavens*, either in whole or in part, and of the Principles and Affections thereof; and to this purpose it treateth of these

these things either *Metaphysically*, or *Mathematically*, or *meerly Naturally*.

Mathematically, it treateth of *Astronomy*, or *Uranometry*, which is a Science that treateth of the *Magnitude*, or *Measure*, or *Number* of the *Heavens*, or of the *Stars of Heaven*.

Naturally, it treateth of the *Heavenly Bodies*, and their *Nature*, *Motion*, *Aspects*, and *Operations*. And hence follows the *Science of Astrology*, or *Uranology*, whose business it is to study and declare these things, and the reasons thereof.

Practical Astrology, or *Natural Philosophy*, is *That Art*, whereby a man does so imploy his skill in the *Nature* of the *Heavenly Bodies*, as to make a *lasting profit* and *advantage* of it, to the use of *himself*, or of *Mankind* in general. Hence follows *Judiciary Astrology*, which is an *Art*, that by certain known and long experienc'd Rules, discerns future *Contingencies*, how and when they are to come to pass, by the situation of the *Heavens*, and the *Stars* therein, and by their *Motions* and *Aspects*, compared with the knowledge of their *Nature* and *Operations*. So as in the main, *Astrology* is nothing else but a *Bundle of Aphorisms* or *Experiments*, which the wisdom of all Ages hath gathered up together, concerning the *Nature* and *Acting* of the *Heavens*, and hath communicated and published for the common good of *Mankind*. Some of these were brought to light by *Shepherds*, others by *Husbandmen* and *Seamen*, and some by *Scholars*, and all communicated together.

Sec. 5. These Experiments they have gain'd from the *Heavens*, as *Physicians* do theirs concerning *Medicine* from the *fruits* of the *Earth*; their way is to gather Herbs, and taste

them how they are hot or cold in the First, Second, or Third Degree; and to try them, what their effects are, in Potion or Plaster; and hence learn they to understand what each Herb or Flower, Metall or Mineral, is able to bring forth. And after this manner, by virtue of a multitude of Experiments, and a constant observation from time to time, and at all times, have they invented and brought up the famous Art of *Physic* and *Chyrurgery*. After this very same manner has the *Astrologer* gained all his whole skill of the *Heavens*; Taste them indeed he cannot, but he has his Eye, and his Ear, and his sense of Feeling, and his reason of Apprehension, and judgment to observe the effects of the *Heavens*, and their influences upon Man and Beast, and upon the whole Earth; and hence he is able to argue from the *Effect* to the *Cause*, what the Nature is of Heaven in general and in particular, and of many of the *Stars* what they are able to produce. And after this manner, by virtue of a multitude of Experiments, and a constant observation from time to time, and at all times, have Learned Men invented and brought to light this famous Art of *Uranology*, commonly called *Judiciary Astrology*; and there is no more of *Diabolical Art* in this, than there is in the study and practice of *Physic* and *Chyrurgery*, there being not a tittle in this, but what is learned after the same manner as are they, all being the progeny of *Experience* and *Observation*; and be there any difference, this is the eldest Sister, and the most ingenious Art of them all.

Of the Subject
of *Uranology*,
the Heavenly
Body Natural,
and its con-
siderations.

SECT. 6. The subject of *Uranology*, and that as well of the *Speculative* as of the *Practical* part of that Science, is the *Body Natural of Heaven*.
Heaven

Heaven is a Body Natural, most simple, solid, spherical, clear, and moving constantly in a Circle, and this by virtue of an innate power always within it self. And thus far all the Learned Philosophers generally do assent and agree.

This Heaven waxeth old as doth a garment, as witnesseth the holy Writ: Moreover the Effects do shew as much, the stature of Man in every Age decreasing, and the fruitfulness of the Earth in general continually increasing, as if the Heavens above failed to supply Nature's off-spring below, with their wonted stock of vertue.

The matter of this Heaven is not the same with that of the four Elements, or either of them, either simple or mixt, but either is of a purer and more excellent mold than any of them, or else is a most pure quintessential matter, composed beyond all that Art or Earthly Nature was ever possibly able to contrive.

This Body Natural of Heaven is to be considered either in its own proper matter, or in respect of the Bodies therein moving.

Heaven in its own proper matter is to be considered in its Quantity, Quality, or Action. The Quantity of Heaven consisteth in Number and Measure.

Sect. 7. The Quantity of Number secteth to divide the great Body of Heaven into several and different Orbs. Some are of opinion, that there are ten or eleven of these distinct Orbs of the Heavens; that is, ten of them besides the Imperial Heaven, whose immensity no mortal man is able to comprehend. Others suppose there are but eight of these Orbs, that is, seven Orbs of the seven Planets, besides that one of the fixed Stars, all of them containing every one his inferiour Orb within his own Circle, wrapping

*Of the Number
of the Heavenly
Orbs.*

wrapping one about another, like the several Coats of an Onion, and the *Sun* or the *Earth*, inclosed in the Centre of all like the Ball in the midst of the Onion, of which, some say one, and some say the other, to be the innermost, but Astrology makes little matter which, and so whether there be eight or ten of the Heavenly Orbs, or more or fewer, Astrology makes but little of concern; or whether there be but *one general Orb*, wherein the *Planets* and *fixed Stars* do ride in their several Circuits, looke from the Heavenly Body, as Birds flying in the Air, or as Fishes swimming in the Sea, Astrology does not undertake to decide:

But howsoever, or which way soever we do account either the *Sun* or *Earth* to be the *Centre of the World*, or the *Orbs* to be *more or fewer*, or to be *fixed* to the *Planets* and *Stars*, or *loose* from them both, as we cannot say certainly how they are, seeing they are so much above our reach of reason and comprehension, so we need not greatly care or concern our selves, saving for recreation in our meer Speculations. Yet sure it is, by perfect Demonstration, That from the *Centre* of the World unto the utmost limits of the Starry Heaven, there is a vast and immense Body of Heaven, consisting of that most simple, solid, spherical and clear matter, so as if it were most excellent refined Crystal we are able to go thorow all; all which *St. Paul* seemeth to account but *one Body of Heaven*, the *Air* between that and us making the (a) first Heaven, and that vast Body a (b) second, beyond which that holy Man being wrapt up, was in the *Emperial Heaven* above all, where he saw and heard things unspeakable in the (c) third Heaven.

(a) Psal 88.

Dan. 7. 2, 13.

(b) Gen. 1 17.

(c) 2 Cor. 12. 2

Matth 6. 9.

chap. 24. 36.

See.

Art. 8. The Quantity of Measure cuts out this whole Body of Heaven into several spaces of Height, Depth, and Width.

Of the measure and space of the Heavens, as they are commonly divided.

These spaces of Measure are chiefly bounded by the Equinoctial Line, and the two Polar Points.

The Equinoctial Line is a great Circle, which we imagine to compass the whole World of Heaven and Earth in that space [extending from the Orb of the Moon unto the Emperial Heaven] where the Days and Nights are of equal length all the whole year about.

The Polar Points are those two Points in the immense Ball of the World which are equidistant from the Equinoctial Line; the one in the utmost Northern, and the other in the utmost Southern point.

Now this Equinoctial Line is conceived to be precisely 360 Degrees in its whole circuit, or divided into so many equal parts of space; and every one of those Degrees is divided into the space of 60 Minutes, or 60 several parts of a Degree; and every Minute into as many Seconds.

And as the Equinoctial is, so is the Meridian conceived to be the space of 360 Degrees. This is another great Circle, extending from the one Polar Point unto the other, and twice cutting the Equinoctial Line, compasseth the whole World from North to South, as the Equinoctial doth from East to West, and so returneth unto the same Point where it first began. But whereas the Equinoctial Line is a certain space *immutable*, the Meridian Line is not so, but is *immutable*, and circleth the World in any or all Degrees of the Equator, even as we please to conceive or imagine.

The

The third Proposition.

The 360 Degrees of the Equinoctial Line are called the *Longitude of the World*, because they are in order as the Sun and all the Stars do move along in their Circuits round about the spacious Heavens in their several Orbs. But the 360 Degrees of the Meridian are called the *Latitude of the World*, because they mete out that distance, wherein the Sun and all the Stars, in a due and certain breadth one from another, do move in their Circuits from East to West.

The Sun in his Circuit keepeth not the Equinoctial Line, but *declineth* one part of the year unto the Northwards, and another part of the year unto the Southwards: And all the other Planets observing the same order, (excepting that whereas the Sun keepeth to a constant and level track, these vary sometimes more and sometimes less distant from the Equinoctial Line, than is this track of the Suns.) Hence occasioneth another great Circle to be imagined in the Heavens, called the *Zodiack*: This *Zodiack* being also 360 Degrees in the whole Circuit, is conceived to be about 16 Degrees in breadth, for that the Planets having sometimes (some of them at least) 8 Degrees and odd Minutes in North-Latitude from the Suns course, and sometimes as much in South-Latitude; this *Zodiack*, which is, as it were, the high road-way of the Planets in their Perigrination about the World, is esteemed to be of so much breadth, as the Planets any of them do swerve in their Latitude to the North or South: And the *Suns path-way* in the midst thereof is called the *Ecliptick Line*.

This *Zodiack* is divided into twelve equal parts, called the *Twelve Signs*; and these beginning

glancing where the Sun entresth the Equinoctial to the Northwards, the first Sign is called *Aries*, and the rest in order are called *Taurus*, *Gemini*, *Cancer*, *Leo*, *Virgo*, *Libra*, *Scorpio*, *Sagittarius*, *Capricornus*, *Aquarius*, and *Pisces*. These Signs are divided all of them into 30 equal parts, called *Degrees*; and these Degrees are all of them subdivided into 60 equal parts, called *Minutes*, and they again are subdivided every one of them into 60 *Seconds*, and they again into *Thirds*.

Now when the Sun entresth into the Sign called *Cancer*, then is he in his greatest *North Declination*, and at that time is distant from the Equinoctial Line 23 Degrees to the North; whence occasioneth the Circle called the *Tropick of Cancer*, the Centre of which being the *North-Pole*, it compasseth so much of the Call of the round World, as falls under 23 Degrees and above an half from the Equator to the Northwards. And where the Sun entresth the Sign called *Capricornus*, he is under his greatest *South Declination*, and thence occasioneth another Circle to be imagined, called the *Tropick of Capricorn*, as many Degrees distant from the Equator to the South. Forty five Degrees distant from each Tropical Circle are two Circles more, usually imagined, called the *Arctick* and *Antartick* Circles, which being but little above 20 Degrees distant from each Pole, do also compass some little portion of the skirt of the world. And inferiour to these are other Circles, called *Parallels*, which running from East to West, so divide the Heavens into several spaces between the greater Circles.

SECT. 1. Now meerly to know these things is *Speculative Astrology*, commonly called *Astronomy*:

nomy: but by these imaginary spaces, and the motion of the Sun and Moon thorow them, to know (as by certain standing rules) when it will be Summer and Winter, and when it will be Spring and Fall, is that which we call *Judiciary Astrology*.

*Of the Quality
of the Heavenly
Matter.*

Self. 9. A second thing to be considered, is the *Quality of the Heavens*. The *Quality* of the *Heavenly Matter* is either such as is palpable and apparent, or else such as is secret, and not easily perceptible.

The apparent quality of the Heavenly matter is, that it is pure, clear, resplendent, round, simple, and solid, and always in motion, and and that of its own innate power and property.

Matth. 16. 2, 3.

Self. 10 But besides these, there are certain *secret* and imperceptible *Qualities* of this Heavenly matter; and these, because they are secret, cannot so easily be demonstrated that they are indeed such *Qualities* of the Heavens, except onely by the *experience* of such ingenious persons, who have curiously searched into these several tracks of Nature. Who is able to demonstrate that a *red evening* is *naturally productive to a fair morning*? or that a *red morning* is so apt to bring forth *the quite contrary*? unless you will believe an ingenious *Observer*, who can tell you, that *he has always found it so*, onely barring some few rules of exception? and so, fain would I know how a man would prove, that two Plants growing close together on the same Bank, the one of them is *wholesome meat*, and the other is *runk poison*? A man will answer perhaps, I have *tasted* the one and the other, and *I find* it so upon my tongue; and reasonable men will believe such an answer from an ingenious man, skilled

skilled in the nature of Herbs, without any further demonstration of any thing, by the looks or shapes of the leaves, roots or flowers of either Plant. And if so, why will you not as aptly believe an ingenious Man, skilled in the Herbs of Heaven, that will tell you by the like experiences of observation, that the one of these Plants is an Herb of *Saturn*, a malevolent Planet, by whom it is influenced with its poisonous faculty; and the other is an Herb of *Jupiter*, a benevolent Planet, by whom it is influenced with its nourishing faculty, in so much as though these Plants are both nourished by the same cold earth and warm Sun, yet are their operations nursed out of two quite different breasts. But you will say perhaps, that this is an *abstruse* observation, and therefore not so apt to be believed, as that which is made by a *plain taste*. And say I again, some men that are naturally born to it (as it were) are as apt at these abstruse observations, as other men are to relish bread and meat. And if any man has not so much reason as to be bound to credit all their observations and experiments, yet me thinks such should be obliged, in civility at least, to suspend harsh censures, and not to say as some use to do, as if all things they cannot presently apprehend a reason for, were therefore merely *Diabolical*. But to return to our business.

SECT. 11. These *secret* qualities of the Heavenly matter, are either such as are the true and proper qualities of the several parts and spaces of the Heavens, or such as are so by accident.

Of the true and proper Qualities of the several spaces of the Heavenly matter.

Now to be able to say what is the proper quality of the Heavenly matter, we must first measure out the Heavens into several spaces
of

Of the Quality
of the Twelve
Signs.

See Not. of
Nat. lib. I. chap.
10, sect. 1.

of place. For as it is upon Earth, all ground will not bring forth the same fruit; so is it in Heaven, all places in Heaven do not work the same effects. Upon the Earth, a man in his journey rideth one ten miles more or less upon the sands, and by and by he traceth over as many miles more upon the clays, and after that another parcel upon the gravel: So seems it unto us by the best of observation, as if it were in the Heavens; for begin we at that point where the *Zodiac* cutteth the *Equator* to the Northwards, and there we meet just entering the Sign *Aries*, and holding on from thence forwards for the space of 30 Degrees; This, observation says, is a Sign hot and dry, like an high gravelly or sandy ground; and when this Sign *ascends* at a Birth, or if the *Sun* or *Moon* be in it, it usually contributes unto the Native a dry Body, lean and spare, strong and big bones and limbs, piercing eyes, with black eye-brows, a swarthy complexion, and sandy coloured or red hair, and inclines him to be cholerick, brutish, violent, and intemperate; that is, this Sign does naturally effect these things. But if the Planets *Jupiter* or *Venus* be in the *Ascendant*, or in this Sign, it alters the case for the better, both for quality and complexion of the Native; but if *Saturn* or *Mars* be there, then it alters for the worse. For as the ground will some of it bear Wheat, and other some Rye, and yet by adding compass to it, or by ordering it accordingly, the nature of the mold is many times made to bring forth fruit contrary to its nature. Even so it is when the Planets or their Aspects fall strongly into a Sign, they quite change the nature of it many times. But if none of these be, then the Sign *Aries* pursues its

own

own nature unavoidably. After this follows the Sign *Taurus* for another 30 Degrees, and this, much divers from the preceding Sign, is of Nature cold and dry, as if out of an hot sandy soil a man were of a sudden to enter into a cold clayie Countrey. This Sign Ascending, or upon the Suns or Moons place, usually renders up a person with a broad brow, thick lips, and curled hair of a dark colour, and of qualities somewhat brutish, slow, melancholly, and yet a little furious. Next follows the Sign *Gemini*, of nature hot and moist, like a fat and rich soil, and gives a Native tall, with much dusky coloured hair, of a sanguine complexion, and of a good wit, and of qualities humane and atery, and not without ambition. After *Gemini* succeeds *Cancer*, at the entrance of which, the *Zodiack* being in its utmost Northern point, begins to bend again towards the Equinoctial Line. This Sign is of nature cold and moist, like a moorish and watery Land, and brings forth a Native fair and pale, with dark brown hair, and a fat body, and of qualities phlegmatick and heavy, and inclined to drinking. Then follows the Sign *Leo*, hot and drie, like *Aries*, and gives a Native with a big head, and a high sanguine ruddy complexion, with great eyes and flaxen hair. *Virgo* is like *Taurus*, cold and dry, and makes the Native of a mean stature, and small voice, black hair, and a good wit. *Libra* venter with the Line to the Southwards, and is like *Gemini*, hot and moist, and renders a Native tall and slender, fair and beautiful, with flaxen hair, and inclined to luxury. *Scorpio* is of nature with *Cancer*, cold and moist, and brings forth usually a corpulent person, swarthy, with black hair, of a subtil wit, if not a dissembler.

See Doct. of
Nat. chap. 10.
Sect. 2.

Ibid. Sect. 3.

Ibid. Sect. 4.

Ibid. Sect. 5.

Ibid. Sect. 6.

Ibid. Sect. 7.

Ibid. Sect. 8.

Sagit.

- Ibid. Sect. 9.* *Sagittarius* is hot and dry again, and gives a strong body and tall, of a Sun-burnt, ruddy, and well proportion'd face. In the entering of
- Ibid. Sect. 10.* *Capricorn*, the *Zodiack* being in the utmost Southern point, begins to bend again to the Line, this is a Sign cold and dry, and makes a little person lean and slender, of black hair, and a sharp chin, and a long neck. *Aquarius* is hot and moist, and renders a Native pretty tall and long visag'd, sanguine and ruddy, but brown, with black hair. Lastly, *Pisces* is a cold and moist Sign, and gives a short fleshy man, pale and sickly, but of a neat, jetting, humane, apt to be conceited of himself. These Signs also have their peculiar operations in Generation of Man and Beast; as to the Sex, some of them promise a Male-issue, and others a Female, that is, at the Conception, or in case of a *Horary Question*. And though we cannot gauge Nature so far, as to open the utmost reason of these operations, yet methinks sober men should rest satisfied with the relation of the experience of our constant observations; and the rather, for that the Husbandman treats of his Land, how the one is stiff ground, and the other is light, and how this ground will bring forth one sort of fruit, and that another, he can render no more reason for than we can for this; but, says he, we find it so by experience, and so do we.

Of the Degrees of every Sign, and how these have peculiar qualities.

Sect. 12. But again, these twelve Signs, are to subdivide every one of them into Degrees apiece. And it is further observed that though the Signs have their general qualities, yet these degrees under them do claim certain peculiar priviledges, as it were by way of exception unto the general quality of the Sign. For as in Land, of what measure

ever, there are peculiar veins of earth of different nature from the general soil of the Country; also there are some places in some sort of Land, that have pits and holes in them, and others that abound with banks and hills, and others again which abundantly bring forth briars and thorns, so is it in the Heavens after the same manner: As for example, In the Sign *Aries*, the Degrees 8, 20, and 29 are of nature *light*, as working a fair and clear skin; but the Degrees of 3 and 16 are *dark*, as operating a dark and swarthy countenance. The Degrees 24 and 30 are called *void*, as if working some deficiencies upon the brain. The Degrees 6, 11, 16, 23, and 29. are called *pitied*, which render a man as if he were always in a pit or snare, not knowing which way to turn him. And the Degree 19 is always observed to be a Degree *increasing fortune*.

*Doff. of Nat.
chap. 4.*

Again, the first 8 Degrees are *Masculine*, the 9 is *Femine*, from thence unto the 85 are all *Masculine*, and thence again unto 22 are *Feminine*, and thence unto 30 are *Masculine*. In the Sign *Taurus*, the Degrees 6, 7, 8, 9, and 10, are called *Azimene*, or deficient Degrees, and bespeak a man some ways lame or crooked, or deformed in his neck. In *Aries* are none of these, but in *Cancer* are many of them, and so in other Signs. This *Taurus* also hath Degrees *Light*, *Void*, *Pitied*, *Masculine*, and *Feminine*, as hath *Aries*, and so hath the other Signs more or less. But the Sign *Cancer* has a Degree called *smoaky*, the nature of which is to work a swarth upon the complexion, and this is the 20 Degree. The 20 of *Leo* is also, and in the other Signs are more such, although *Aries*, *Taurus*, *Gemini*, *Libra*, and *Pisces* have none of them. Now these things are nothing

The third Proposition.

but meer observations found out by diligent taking notice of Signs and Degrees as they *Ascend*, or as they are tranſited by the *Sun* or *Moon*; and it is an experiment very obvious, and apt to be proved.

Of the Qualities of the Heavenly Matter by accident.

Señ. 13. Such are the *essential Qualities* of the Heavenly Matter. Now there are also besides these certain *Qualities*, wherewith they are endowed *accidentally*; and these are either by means of the *situation* of the Heavens, or else by reason of *something* which hath affected this Heavenly matter with other qualities; which it hath an aptitude to entertain. And 1. as for the *situation* Heavens, we know, that they are always in motion, either ascending or descending. And as it doth appear by very good experiments, according to these situations, the Heavens do produce very various qualities. This *motion* of Heaven is ordinarily divided into twelve equal parts or proportions, called the *Twelve Houses of Heaven*; and as it further appears by experience, these *Houses* are the great *Wheel of Nature*, whereon do depend the various fortunes contingent to all sublunary matters and things. These *twelve Houses* are either *Angular*, *Succeedent*, or *Cadent*. The *Angular Houses* are four, called the *Ascendent*, *Mid-heaven*, the *Seventh House*, and the *bottom of Heaven*. The *Ascendent* is that part of Heaven which is always rising up level with our *Horison*, the very point ascending is the *Cusp* or principal Seat of this House, and extendeth about some 5 Degrees above the Earth, and 25 immediately succeeding, ready to ascend. But if Signs of long *Ascension* do ascend, halfe 5 Degrees above the Earth, are all that this House can claim, and some 13 below are its utmost share. And yet

Of the twelve Houses of Heaven, and their qualities by accident. And first, of the Ascendent and its qualities.

yet if Signs of short *Ascensions* do Ascend, it may well be afforded twice 5 degrees above ground, and 50 below. The *quality* of whatsoever part of Heaven that taketh up the Degrees of this House, is to carry along with it the *health* and *life* of every Native and thing, that is conceived or brought forth within its jurisdiction. And hence hath this point of Heaven a faculty of attracting or receiving the virtues of the *Heavenly matter* that is accidentally transiting that part of Heaven at Birth, and also of the *Planets* and *fixed Stars* in their *Transits*, and of all the rays of the Planets in their *Aspects* into this part of Heaven, in order to the forming of the shape, stature, temperature of the body, quality of the mind, and of all accidents and contingencies which shall befall the Natives body, or health, or life, unto his dying day. Such a sympathy it seems there is between this part of the heavenly frame, and of every *act* and *thing* that is hatch'd, and receives life under it. For as the seed in the ground, after it hath first put forth root, buds forth and appears above-ground; so the Heavens, after they have framed the *Embryon*, and the *Temperament* thereof, under the Earth, give it life and being of its own, putting forth level with them as they just ascend. For we do not suppose as if the *temperature* and *qualities* of the Native were framed wholly at the exact time of Birth, although the situation of Heaven at that time never fails exactly to describe them. No, these *temperatures* and *qualities* are formed in the womb, from the *Conception*, but yet the *Birth* describes them, because that Birth cannot fall at any moment of time, but even with *that part* of the *Heavenly matter* ascending, which is interested

The second Proposition.

in those *temperatures* and *qualities*. And now therefore look what the nature of this *ascending point of Heaven*, qualified with *Planets* and *Stars*, and their *Aspects*, such a person qualified and endowed shall the Native prove; and of these *qualities* and *temperatures*, and of the whole health and life of the Native, does this point ascending take the whole charge.

Of the Fifth and Eleventh Houses, and their qualities.

Now the *Attendants* and *Upholders* of Life are two: 1. *Children* or *Off-spring* attends to hold up the continuance of it in this World: And 2. *Religion* and *Learning* do come in to uphold it unto eternity in another World. These two therefore in an *harmonious* *Trinity* (as if making up that threefold cord; of which *Solomon* hath said, *it can never be broken*) do wait upon the *ascending point* of *Heaven*, the one in a *succedent House*, called the *fifth House* of *Heaven*; and the other in a *Cadent House*, called the *ninth House* of *Heaven*. And to this purpose, look what is the state of this fifth House at a mans birth, such shall be the state of that mans off-spring; and the *Heavenly matter*, *Planets*, *Stars*, and *Aspects* then there, shall apparently shew the *Conditions*, *Qualities*, and *Fortunes* of the Natives *whole off-spring*, what, and how they shall prove. So also look what is the state of the *eleventh House* in a *Nativity*, such shall the Native prove for matter of *Religion* and *Science*; and the *Heavenly matter*, *Planets*, *Stars*, and *Aspects* therein shall shew what and how the man shall prove, whether for wise or foolish, devout or Schismatical, and what *Studies* and *Arts* he shall be inclined to follow. These are the *Matter* for *Grace* to work upon; but as for *Grace* it self, *Nature* hath no power over that, *Grace*

Doll. of Nat.
chap. 6. sect. 5.

Doll. of Nat.
chap. 6. sect. 9.

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must Rule Nature, but Nature cannot sway Grace.

Señ. 14. The second *Angular* point of Heaven is called *Mid-heaven*, and is always that point of the Heavens which *culminates*, or is the very *top* of the whole Heavenly frame. And what ever part of Heaven happeneth to be here culminating at the *Birth* of any *Person* or *Thing*, that takes charge of, and carries along with it ever after the *Preferment*, *Honour*, *Profession*, *Mastery*, and *Authority* of the Native: And as are the *Planets*, *Stars*, *Aspects*, and *Heavenly Matter* placed and situate in this point, or in the Degrees thereto pertaining, so shall the Native prove in his life-time for all matter of Dignity and Advance in this World, whether for more or less, fortunate or unfortunate, favoured or disgraced.

Attendants upon, and Upholders of a mans Honour and Dignity, are *Wealth* and *Servants*. The first of these does wait upon *Mid-heaven* in a *succedent House*, called the *Second House* of Heaven, and the other in a *Cadent House*, called the *Sixth House* of Heaven; and these two are situate both in an harmonious *Trine* to the Angular point of *Mid-heaven* it self. And now look what the *Planets*, *Stars*, *Aspects*, and *Heavenly Matter* are in either of these Houses, such shall the Natives Fortune prove for matter of Wealth and Servants, whereof the first for Wealth, and the second for Servants.

Señ. 15. The third Angle of Heaven is called the *Seventh House*, and is always that point of Heaven, and the Degrees appendant, which is descending or setting out of our *Horizon*, and is diametrically opposite to the *Ascendant*. Now as the rising Heaven is the Conduit of

The second Proposition.

life, so is this setting Heaven (level with the Ascendent) of all affairs level with life, such as are *Marriage*, and all manner of *dealings* in the World; and the Natives *Sweet-heart*, *Wife*, and all persons he has to deal with, whether *Friends*, *Strangers*, or *Enemies*, and those either *honest men* or *thieves*. And the *Planets*, *Stars*, *Aspects*, and *Heavenly matter* in this point at a *Nativity*, do apparently shew how a man shall be had for matter of *Wives* more or fewer, any or none, good or bad; and for matter of dealing, how fortunate or unfortunate he is like to prove; and for matter of *Thieves* and *Enemies* how he shall be troubled with them more or less, or whether he shall overcome them, or they him. Necessary Upholders of *Marriage*, and Defenders against *Thieves* and *Enemies*, are *Friends*, *Kindred*, and *Neighbours*. And these in their *Trine* to the Seventh House are brought forth, the first out of the *Eleventh House* of Heaven, a *Succedent House* and the other out of the *Third House* of Heaven, a *Cadent House*. This *Eleventh House*, and the *Planets*, *Stars*, *Aspects*, and *Heavenly Matter* therein, do shew the state of a mans *Friends* and *Hopes* in this life. And the *Third House* describes how happy or unhappy a man shall prove in his *Brothers*, *Sisters*, *Cousins*, and *Neighbours*.

Of the Seventh House, with the Twelfth and Eighth, and their qualities.

Señ. 14. The last *Angle* of Heaven is the *Fourth House*, called the *Bottom of Heaven*, and is always that point of Heaven which seems to hang at the very bottom of the round Ball of the Celestial World, and is *Diametrically* opposite to *Mid-heaven*. And as that shews what a man shall *rise to* in this World, so this declares what, and when shall be his *fall, end, or death*. This House has signification therefore

The third Proposition:

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of the end of every matter, and amongst other ends, of the *Grave*, which is the end of all men living. And the *Planets, Stars, Aspects*, and *Heavenly Matter* in this House do shew, what kind of end every Native is like to find, whether honourable or dishonourable, and the like. Retainers to this House are *Tribulation* and *Death*; the one signified by the *Eighth House*, a *Succedent House* of Heaven, and the other by the *Twelfth House*, a *Cadent House*. And the *Planets, Stars, Aspects*, and *Heavenly Matter* in these Houses do shew how men shall be had for matter of tribulation and afflictions out of the *Twelfth House*, and for matter of *Death* out of the *Eighth House*.

Sec. 17. Now besides these named, these Houses have also every one of them other significations, that they take charge of upon other grounds and reasons. The *Ascendant* signifies the *Native coming into the World*; and the *Fourth House* at the same time signifies the *Parents* of the *Native* going out; For one generation goes off, and another always comes in, according to the course of Nature. Of these *Parents*, the *Father* is more especially signified by the *Fourth House*; and then secondarily, but not so forcibly, the *Mother* of the *Native* is signified by the *Tenth House*, and the *Grandfather* by the *Seventh*, and *Uncles* and *Aunts* by the *Fathers* side by the *Sixth*, and *Uncles* and *Aunts* by the *Mothers* side by the *Twelfth*. Hence also comes it to pass, that by the *Fourth House* are signified *Houses* and *Lands*, and all manner of *Patrimony* left by the *Fathers*; and by the *Eighth House* are signified *Goods* left by *Will of the Dead*. Also the *Second* and *Sixth Houses* in half *Trine*, the House of the *Grave*, and in opposition to the *Eighth* and *Twelfth*, have

Ecclef. i. 4.

The third Proposition.

have a secondary signification of *Sickness* and *Death*. So the *Eleventh* and *Third* in half Trine to the Ascendent, have secondary signification of *Children* and *Sciences*.

Of the Accidental Qualities of Heaven, as they happen by reason of something which hath affected them. Sect. 18. Thus far of the Accidental Qualities of the Heavenly Matter, as they happen by means of the situation of the Heavens. Now come we to the Qualities of the Heavens, as they happen by reason of something which hath affected the Heavenly Matter, with such new Qualities, as it hath an aptitude to entertain. These things thus affecting, are either the *Moon*, or some other of the *seven Planets*.

Of the Qualities of Heaven by the Moon in her Nodes affected.

And first and principally, the *Moon* hath a main stroke in this work. It is observed, that the moon circlet the Earth *once* in every 28 days space; but in this perambulation, she does not at all keep to the *Suns* path in the *Ecliptick Line*, nor does she always hold her self on the same hand of that Line, but once in every fourteen days space she crosseth that Line, and so moveth sometime on the North, and other whiles on the South side thereof. And now is it farther observed, that that peculiar place of Heaven when the Moon cutteth this Line, is very much affected with this her motion. The Moon is the *great Lady of Life and Growth*, and whed she cutteth this Line therefore to the *Northwards*, (which is to come nearer into this Northern World) then leaves she behind her an extraordinary measure of fruitfulness upon that point of Heaven, so that (like unto *rich Compost*, which whether it be laid upon *Grass* or *Corn*, makes it exceedingly to grow the better, so) it wonderfully fructifies with its influence all things whatsoever happening within the line of its jurisc-

jurisdiction. This point is usually called the *Dragons Head*, or the *Moons North Node*, and is ordinarily found marked thus, [♄] which as it ascends, it strengthens *Life* with a strong and lively constitution; if in *Mid-heaven*, it promises great *Honour*, if in the *Eleventh*, as much *Wealth*. If the Planets *Jupiter* or *Venus* happen to be in this point, it makes them much the stronger in their good nature to do the more good; but if the Planets *Saturn* or *Mars* be in this point, it makes them also the stronger to do mischief, so that like ill weeds in good ground they thrive exceedingly, over-topping the good seed. But now when the *Moon* cutteth the *Line* to go from us to the Southwards, then leaveth she that point of Heaven where this intersection was made, as *barren* to all intents and purposes as the other was fruitful. Hence this Point ascending blemishes *Life*, and leaves a stain upon it, empaieth *Honour* in *Mid-heaven*, and wastes *Riches* when it happens in the *Eleventh*: It weakens as well the good natures of *Jupiter* and *Venus*, as the ill natures of *Saturn* and *Mars*. But now beyond the *Equinoctial* our experience is silent, yet suppose we, that the *Dragons Tail* is the fruitful point, and the *Head* the barren point, for that the *Moon* going off from us, is coming on with them.

Sec. 19. Next unto these Nodes, there is another point called the *Part of Fortune*. This is the distance of the *Moons* place from the *Suns*, added to the *Ascendent*; and the nature of it is, (as wise men have diligently observed) that if this point be situate amongst fortunate *Stars*, or in a fortunate place of Heaven, then promiseth it success in *Health*, or *Wealth*, or *Honour*, or *Off-spring*, according as it is seated in

Of the point called the Part of Fortune, and its meaning and qualities.

The third Proposition.

in the *First* or *Eleventh*, or *First*, or *Fifth*, or what other House: but if it be not so fortunately placed, it threatneth the contrary. And the reason of this seems to be, for that the *Sun*, *Moon*, and this *Ascendent*, being the prime conduits through which runs this stream of Life. and all manner of Fortune good or bad, this seat of the *part of Fortune* is the harmony of all three concentring. And thus much may serve as to these accidentally affected Qualities in general.

Of the Qualities of the Heavens by the other Planets in their Transits affected.

Sett. 20. Now besides these, are certain Qualities accidentally affected, which concern only particular persons or times. Thus the places of *Saturn*, or *Mars*, or the *Tail* of the *Moons Node* in the *Vernal Figure*, are unfortunate to all intents or purposes for that year. And the same in any of the *Quarter Figures*, is something of the same nature for that Quarter. The places also of *Jupiter* and *Venus*, in a *Vernal* or *Quarter Figure*, are as fortunate, as the other unfortunate for the same times. The places of an *Eclipse* of the *Sun* or *Moon*, and of *Comets*, are also fortunate or unfortunate, as occasion may serve, or as persons may be concerned in them. The place of *Saturn* or *Mars* in a mans native Scheme, proves always unfortunate to that man all days of his life; and the place of either of the same in a revolutionary Scheme is as bad for that year. But the place of *Jupiter* or *Venus* in a Native, or revolutionary Scheme, is always as fortunate, either for a mans life-time, or for the year, as it is concerned, as the other was unfortunate. Also the places of the *Twelfth House*, or *Eighth*, or *Sixth*, as they were in the Natives Scheme, have always bad significations to that man whensoever they come up upon any

any concerns. And the places of the *Tenth House*, of the *Eleventh* of the *Ascendant*, and the *Second House* to many purposes, do ordinarily proclaim as much good to a man, as they come up into concern.

Sec. 21. Such are the *Qualities* of the *Heavens*. Now their *Actions* are nothing else, but that thing whereby these *Qualities* are put into *practise*. And to this purpose it appears, that *innumerable* are the *Actions* of *Heaven*, beyond all that we are able to imagine. When *Barak* and *Deborah* were victorious against *King Jabbin* and *Sisera* his Chieftain, the *Stars of Heaven* were at that *Battel*, and fought in their courses against *Sisera*. And thus do they in every *Battel* that is fought, taking one side or the other. These have the management of every *Ship* that goes to *Sea*, and of every *Crop* that grows on the ground, and of every *Man* that is born of a *Woman*, and of every *Beast* that goes on all four, and every *Bird* that flies in the air, and indeed of all the great matters of the *sublunary World*. But yet these *Heavens* are also subject to *Passions*; and then were they, when by a kind of violence the *Sun* and *Moon*, and all the *Host of Heaven*, were made to stay their course, and at another time when they were made retreat. Also thus were they, when the power of their natural influence was overpowered, as it was at such time as the *Waters* of the *Red Sea* could neither ebb nor flow, nor run their course; and when the *Fire* could neither scorch nor burn, as in the case of the *Three Children*. And thus it is so often as a wise man masters the *Heavens* by the help of *Grace*, or by virtue of *acquired moral habits*; by either of which, men are able to force the *Heavenly influences*, as if a man should force a River

Of the *Actions* and *Passions* of the *Heavens*.

Judg. 5. 20.

Josh. 10. 13.
2 King. 20. 11.

Exod. 14. 21.
Dan. 3.

River to ascend the Stream, as by Art and Strength may be done.

Of Astrology

properly so called, or the Celestial Body Natural, as it is considered in respect of the Bodies moving in Heaven, which are Stars, And these are either fixed or movable Stars, called the Planets, which are in number seven; but the fixed Stars are innumerable.

Señ. 22. Having now done with *Uranology*, or the Science of the *Body Natural of Heaven*, as it is to be considered in its own proper matter, next come I to *Astrology*, properly so called, which is the *Body Natural of Heaven*, as it is to be considered in respect of the *Bodies moving in Heaven*, which are *Stars*. And these are either fixed or movable Stars, called the *Planets*, which are in number seven; but the fixed Stars are innumerable.

A Star by *Aristotle* is defined to be a thicker and more compact part of Heaven than the meer matter of Heaven, round, and capable of giving light.

Of the fixed

Stars, and their Nature, Number, and Qualities;

Señ. 23. 'Tis the general opinion, that the fix'd Stars are fastned in the Eighth Orb of Heaven, and do move onely as their Orb moveth: but Reason hath not absolutely determined this point, so as to leave no doubt in the case remaining. For though they make all of them an equal motion among themselves, yet sit they all together, all of them almost one minutes space in a years time. But whether this motion be together with their Orb, or loose from it, is a disputable question; but yet which way soever, *Astrology* makes no matter.

These are observed to differ from the Planets by their twinkling or sparkling. And hence our modern Philosophers are of opinion, many of them, as if there were an innate light in these fixed Stars, even as it is in the Sun. But *Astrology* cares not for that neither.

These Stars are either numbred and known, or innumerable and unknown.

The known fixed Stars are usually counted

The third Proposition.

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1022, and are observed to be of six different Magnitudes, and of 48 several Configurations.

Of the first Magnitude are ordinarily computed 15 Stars, of the second 45, of the third are 205, of the fourth are numbred 477, of the fifth are 217, and of the sixth but 49.

These Configurations are either within the Zodiack, or on the North or South side thereof. Within the Zodiack are those twelve, from whom the twelve Signs have their denominations, and are called *Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius, and Pisces*. On the North-side the Zodiack are 21 Constellations, which are called *Ursa major, Ursa minor, Draco, Cepheus, Bootes, Corona, Engonasis, Lira, Avis, Cassiopeia, Perseus, Heniochus, Ophiocent, Serpens, Sagitta, Aquila, Delphinus, Equisetio, Pegasus, Andromeda, and Triangulus*. The Southern Constellations are 15, and are called, *Cetus, Orion, Eridanus, Lepus, Canis major, Canis minor, Argos, Hydra, Crater, Corvus, Centaurus, Lupus, Ara, Corona, and Pisces magnus*. Besides these are innumerable other Stars, disposed of in the several parts of Heaven, generally called *Sporades, or Stars without form*.

Sec. 24. The fixed Stars are, doubtless all of them of great use in the operations of Nature, but we mortalls have not parts and means sufficient to distinguish them all, according to their peculiar virtues. The nearer they are situate unto the *Ecliptick Line*, and the Zodiack, so much the apter are they to operate in the common acts of Nature; and so much the easier are they allured into the opportunities of our acquaintance. Also the bigger these Stars are, the apter are they to be understood.

Of

The third Proposition.

Of the first Magnitude we have notable experience of that Star in *Leo*, called *Cor Leonis*, in 25 Degrees of the Sign, to be of the nature of *Mars* and *Jupiter* mixt together, to be a Star greatly contributing to Noble qualities, and Kingly favours. Famous also is the knowledge of *Spica Virginis*, a Star of *Virgo* by Constellation, but in the Sign *Libra*. This is a Star of the nature of *Venus* and *Mars*, and gives an amiable complexion, and contributes much to Ecclesiastical Preferments. After these are very well known the Stars called *Aldebaron* in *Gemini*, and *Antares* in *Sagittary*, both Stars of *Mars*, provoking unto courage, but withall inclining to cruelty. Of the second Magnitude are the *South Ballance*, and the *Head of Pollux*, both Stars of a violent nature. Of the third Magnitude, the *Head of Medusa*, or *Algol*, is famous for its mischievous inclinations; and so are the two *Asses* Stars of the fourth Magnitude. Of the fifth Magnitude are the *Pleiades*; Stars of great moment, by reason of so many of them together in a cluster. Stars of the Sixth Magnitude are very small, yet are these also well known to be exceedingly operative, and that especially when a company of them are together. As in the Breast of the *Crab*, called *Prosepe*, where several little Stars look like no more but a meet white Cloud, and yet have we often seen, how this Constellation brings about the breaking of ones leg, head, or arms with a stone, or some such like.

Of the use of
the Fixed Stars
in prognostica-
tion of the Wea-
ther.

Sec. 25. These Fixed Stars also do generally shew themselves exceeding much in the change of the Weather, as they happen to rise, culminate, or set with the *Sun* or *Moon*, or any of the Planets. And notwithstanding that

that the crowd of them makes somewhat a confused track, so as it is almost impossible to trace every particular Star by his peculiar operations in this thing, so as to be skilled in all weathers; yet past all dispute is it, that Ingenuity has gone a great way to that purpose, and is not without very great perfection of knowledge therein, and very much acquaintance with the true and perfect nature and quality of many, if not most of the chief and greatest of those fixed Stars, both for matter of weather and otherwise: Inasmuch as there are among the company of Astrologers such, who are as able to say when it shall Thunder, or Rain, or Snow, as to say when it shall be Harvest or Seeds-time.

Sect. 26. Thus much concerning the Fixed Stars. Next as to the Planets or Wandering Stars, they are but just seven of them in the whole number: These are Lights, clear, bright, and shining as the Fixed Stars; but whether they are of the same matter, or different; and if different, whether they are of the more noble or inferiour temper, is hard to say; we are not so near them, as to be able to thrust a Spade into their bodies, nor to handle the substance of their matter, so as to be able to distinguish whether it be hard or soft, or thick or thin; nor can we come so near as to be able to discover whether the spots in the Sun or Moon are opake matter, or an empty body, or what else they are. But as the Learned are not denied to exercise their Ingenuities in saying what they think, so the indifferent Students cannot reasonably be bound to believe, what cannot reasonably and sufficiently be proved. Astrology therefore troubles not those concerns, or either of them. But as a

Of the Planets, and what they are.

man smitten upon the breast or back with a stone, or staff, or cushion, can aptly discern of what strength the hand is which gave the blow, though he cannot tell what coloured doublet he wears, or of what sort of stuff his wasscoat is made; so are we able, so far as we see the effects, to judge of these Celestial causes, and farther we concern not our selves.

Of the Nature
of the Planets.

Señ. 27. These Planets are to be considered either in their *Nature*, *Qualities*, *Quantities*, or *Actions*. 1. In their *Natures*, they are very much different. The *Sun* is endued with innate light, but *all the rest* claim under him. It is apparent, that the *Moon* borrows her light, and so it appears that *Venus* does, though it be not altogether so apparent; and probably seems it, that *Mercury* and the *Superiors* do the same, though it be not clear, demonstrable. 2. Some of them have palpable and sensible Influences, besides their secret operations; but others have onely their secret Powers. Thus the *Sun* very sensibly operates in heat and life, and so does the *Moon*, but not so apparently; but *Saturn* and *Jupiter* and the rest act imperceptibly. 3. Some of them are *benevolent* in their secret Influences, and others *malevolent*, and a third sort act indifferently. Thus *Jupiter* and *Venus* are wholly *benevolent*, *Saturn* and *Mars* are altogether *malevolent*, *Sol*, *Luna*, and *Mercury* are *indifferent*, that is, they are *benevolent* when well dignified, or when joyned with fortunate Planets, and *malevolent* when ill dignified, or joyned with evil Planets. As to their *situation* and *motion* it is apparent, that about the *Earth* the *Moon* it self makes a Circle once in every 27 days and odd hours; and about the *Sun*, *Mercury* makes his Circle once in every 88 days.

and *Venus* about *Mercury* and the *Sun* once in every 225 days. But whether the *Sun* or the *Earth* be the Centre of the *World*, and by consequence whether the *Earth* circleth the *Sun*, or the *Sun* the *Earth*, is not generally agreed yet amongst Astronomers. The first opinion of late years hath gained the greatest number of learned Votes, and seems to make the most rational *Hypothesis* of the Heavens. But chuse whether way you please, Astrology is no way concerned which way the Conquest leads; but whether the *Sun* or the *Earth* be Centre of the *World*, the Planet *Mars* circleth all, both *Sun*, *Mercury*, and *Venus*, as well as *Luna* and the *Earth*, and this he does once in almost every two years. The Planet *Jupiter* circleth *Mars*, and all the rest; but in regard of the great compass he fetches in order to perform his circuit, it is almost eleven years before he can accomplish his rounds. Yet the Planet *Saturn* circleth this *Jupiter* and all the rest; but in regard of a far greater compass his journey does require, it is almost 30 years ere he can come about. Hence *Saturn*, *Jupiter*, and *Mars* are called the *Superiour Planets*, and *Venus*, *Mercury*, and *Luna* the *Inferiour*; and again, they the *slow Planets*, and these the *swift*. And yet not but that *Saturn* may move as nimbly as the *Moon*, onely because of his vast and spacious circuit he runs, he seems to us at this great distance from him to be slow, and thence is called, and esteemed as he seems, rather than indeed he is. Now by means of these Circuits about the *Earth*, happen the seeming *Retrogradations* of the Planets. *Mercury* at every turn he gets beyond the *Sun* from us, in his wheeling about him, seems to *return* by retrograde motion until he

is quite on this side the Sun; and hence he is said to be retrograde four times in every year. *Venus* in her rounds gets beyond the Sun but once in less than a year, and therefore is no oftner retrograde. *Mars* and the *Sun*, or the *Earth*, differing not so much in their motion, it's not above once in almost two years time, that any thing can be made appear between him and the *Earth* of any kind of retrogradation. Lastly, the *Sun* seeming to circle the *Earth* once in one year, occasions also as if *Saturn* and *Jupiter* were also retrograde once by the year.

Of the Quality
of the Planets.

Señ. 28. 2. The Qualities of the Planets are to be considered either in their *Conjunctions* or *Aspects*. The *Conjunction* of a Planet is that, whereby it is bodily present, and acting upon any *Subject* or *Thing*, even as when a Hen sitteth hurking over her Eggs or Chickens. These *Conjunctions* happen, either when one Planet joyneth with another, or of what time any Planet cometh into any concerned part of Heaven, as into the Degree ascending or culminating, as it was at the point of any mans Birth, or Marriage, or any other considerable time. In this case, all the Planets have their secret virtues and power of operation, even as a Plaister bodily applied to any part of a mans body, hath its power of attraction or corroboration. To this purpose the *Sun* hath his secret Qualities, and produceth effects hot and dry for matter of temper, and worketh qualities Heroick, Noble, Magnanimous, and Majestick for matter of humour: and this does he when he is underground, and out of sight, as well as when he is above-ground, and in his full shine and lustre. Much of the same nature is the Planet *Mars*, hot and dry,

dry, and worketh humours bold, fierce, violent, and courageous. But yet however these two may seem thus nearly of kin, there is a vast difference in disposition, between them; for the *Sun* is a great and true friend of *Natures*, and therefore however he may be hot and burning by Nature, yet is he like the fire in the *Bush of Moses*, which *burned* and yet *consumed* not. But *Mars* more like the *evil one* of an *envious eye*, where-ever he penetrates, performeth his operations with a malignant and consuming heat, which bites like the *worm* that never dies, and that with a kind of glowing heat, that scorches though it never flames. He it is who worketh all manner of Fevers, and other violent and hot distempers in the vitals and intrals of living bodies; and all manner of falls, blows, and wounds of the body, that come by violence, by reason of iron, wood, or stone; and these mischiefs he pursues with such imbitter'd venome, that occasions the ranckling and festering of wounds, and that so, as, without a curb to his fury, becomes inevitably fatal; and yet all this while, not the least sensible heat shall be once felt outwardly. These kind of mischiefs are sometimes also wrought by the *Sun*; but then first, it is not *naturally* so, but by accident, the nature of the *Suns* operation being corrupted by the cross Rays of some malignant Planet, or part of Heaven. And 2. when it is so, there is not that venom in those distempers occasioned by the body of the *Sun* as in those of *Mars*. The great work of *Mars* is, to endue a Native with courage and resolution, and to fit for War; but then withall he naturally breeds quarrels by rash actions, and so cuts out work and way for War. The *Sun* endues with more

The second Proposition.

Majesty, and being always near unto *Mercury*, contributes much gravity and discretion unto that Majesty.

The *Moons* operations for matter of temper are cold and moist, and for matter of humour, *sickle*, and loving novelties, soft and tender, and yet studious. Much of the same nature with the *Moon* is the Planet *Venus*, onely with this difference, that whereas the *Moon* is cold and moist, *Venus* is rather cool and moist; and whereas the *Moon* is but indifferently affected to befriend or envy, *Venus* is altogether friendly to her utmost power. But in operation of humours, *Venus* stirs up exceedingly unto all manner of delights and pleasures, as unto *Musick*, *Play*, *Merriment*, *Marriage*, and all kind of such like matters. The *Moon* being naturally very cold, many times breeds *flegmatick* and *rheumatick* distempers; but *Venus* is one of Natures good Nurses, and prevents diseases.

Jupiter and *Venus* are the great Nurses of Nature, but the *Sun* and *Moon* are as it were the Parents of it, who like Man and Wife, by secret Coitions in their Conjunction and several Aspects, bring forth the whole life and growth of all the World, both in Vegetive, Sensitive, and Intellectual creatures. And unto these the other five Planets, and all the fixed Stars, are but as it were Assistants, sometimes helping, and other whiles in some sense hindering the life and growth of Nature. *Saturn* and *Mars* also have their good work in the frame of Nature, according to their task and duties; but yet by means of the corruptions of Nature, they seem as it were Thieves and Robbers, or like Worms, which destroy Nature, and therefore seem very hurtful, unless it be by accident, that they do any

whit

whit avail. Now the *Moon*, notwithstanding her quickning faculty, yet is so exceeding moist and cold, that many times she too often kills Natures off-spring. But where Nature has any good degree of strength, she mingles life in such a manner with her coldness, that Natives grow up by her virtue as cold as 'tis, as the Wheat and Rie, which live through Frost and Snow.

The Planets, *Saturn* and *Mercury*, are somewhat near of the same nature, both of them being cold and dry; onely here is the difference, *Mercury* operates cold as *Earth*, and *Saturn* as *Ice*. Also *Mercury* is indifferently affected unto Nature, but *Saturn* seems an utter enemy. The great power of *Mercury* is chiefly acted upon the *Brain*, which he endoweth with wit, more or less, according to his strength: and by vertue of his influence upon the Brain and Nerves, he causeth agility of body, and is generally the Patron Star of *Philosophers*, and all manner of *Learned men*, and of *Travellers*, and all manner of *travelling men*; and when he is but poorly dignified, of *Thieves* and *Cheats*, and all manner of *abused Wits*; and sometimes, in a weak Nativity, his body produceth diseases of the Brain, as madness, lispings, dumbness, and such like; and this especially when he is Lord of the *Eighth* or *Sixth* House. Now *Saturn* has some influence upon the Brain too, but then his influences bring forth more of *imagination* and *policy* than real wit, and his action worketh as *slow* as *Mercury* does *swift*; his chiefest work is acted upon matter of *Husbandry*, in matters of which he exceedeth, producing notable Husbandmen, saving that withall he inclines them to be too *covetous*; but for matter

of *Health* he is very unfortunate, and breedeth abundance of cold, dull, and slow distempers, that last long where they happen, and that insomuch that if *Saturn* be Lord of any ill House, he rarely fails of killing a Native.

Lastly, the Planet *Jupiter* is of a nature by himself, singularly good; for temper he operates *hot* and *moist*, and that equally and well-tempered; his great business is to strengthen health and life; and this, if he be well dignified, and in conjunction with the *Sun* or *Moon*, or in the *Ascendent*, he performs to purpose; but withall, he fortunates in all cases, as if he be joyned with *Venus*, or in the *Sixth House*, he fortunates in *Wiving*; if joyned with *Mars*, he fortunates in *War*; if joyned with *Saturn* in *Husbandry*, he makes a man lucky; if joyned with *Mercury*, he strengthens the Brain and Wit; if joyned with *Sol*, he makes a most Princely brave person: And lastly, be he alone, and any whit strong, he worketh a good digestion, a strong body, a religious and honest mind, and influenceth men to be *Divines*, *Judges*, *Lawyers*, and such like.

Now according to these Natures of the Planets, such are all men, according as the Planets have predominancy in them; and such are all manner of Herbs and Plants that grow in the field: Some are influenced by *Saturn*, and thence are cold and dry; others by *Jupiter*, and thence are hot and moist; one by an order of *Mars* draws nothing but poison to its roots; and another by the the sweet influence of *Venus*, sucks nothing but the sweet sap of the Earth into all its Fibres. If *Saturn* or *Mars* rise with a Birth, or within the Degree ascending, it's ten to one but the Child dies that year, unless *Jupiter* or *Venus* by their friendly

friendly beams interpose: And to this purpose have we as full a comprobation or attestation of the truth of what we say, as the *Physician* has of the nature of Herbs when he tastes them, whether they be hot or cold, or what they be good for, either as to cure or kill.

Scd. 29. Now having thus shewn the pedigree, and rise, and true essence, and naked meaning of Astrology, what it is, me-thinks I need not many words to shew how fairly it may be learned and understood, without the help of infernal Tutors. For as the Physician attains unto the skill in Medecines by trial and experience, so the Astrologer to the skill in Prognostication by the Stars, by trial and observation. Many things there are in Nature which plainly come to pass, and yet by no sensible means can it be discerned how, or which way they are effected: And hence follows it, that there are secret, indiscernable, insensible, and impalpable tracks in Nature, beyond all what we are able to perceive; and because they are so, therefore say we, these things are not brought about by any Elementary or Terrestrial Acts; for if so, we could have catch'd it in our senses, and the reason of it in our fancies; and because by Elementary or Earthly means they are not acted, and yet acted they are, and that by means too, therefore follows it, that by something else between us and the Imperial Presence of the Creator they must be acted; and there being nothing else but the Heavens between us and the Creators Imperial Presence, these Heavens and Heavenly Bodies must be the means of those actings; and that not only by sensible and palpable acts, as by *heat, moisture, drought, and coldness*, but by curious, secret, and imperceptible

ceptible ways; as for instance, A man is strongly smitten on a sudden with a Feverish distemper, very violent and head-strong, and yet nothing can be discerned how or which way it comes about; the most Learned of Physicians cannot, by any depth of natural reason say how it was caused, so as to shew, that do another man the like act, and such another Fever shall in the same manner be-tide him also: But then look into the sick mans Nativity, and you have it presently, be sure you shall have the Body, or some ill aspect of the Planet *Mars*, or some violent Star under direction at that very point of time as the Promittor to the Significator; and where ever you find such a Direction again in another Nativity under the same qualification, it certainly produceth the same effect. And this we have observed by much experience and observation: And therefore say we, it was not so much a catching cold, or an infection that gave such a distemper, but the ill influence of *Mars*, that unseen or felt gave a secret blow that touched a man at his very heart blood, and the cold or infection were but instruments; for another man catcheth cold, and meets with infection as much as he, and yet is not once sick. Just after the same rate you find a person on the sudden, from wise and discreet, becomes Lunatick or stark mad; and you can give no reason at all of it in Nature, saving that in Astrology say we, all persons that have the *Moon* in a Nativity in no aspect of *Mercury*, and at the same time afflicted by the Infortunes, one or both of them shall be sure to become thus, as what time the *Moon* comes to the ill aspect of that Infortune. And thus by these, and such like Rules as these, attain we
to

The third Proposition:

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to a certain stock of skill in Astrology; and what this stock is, be it more or less; (for we pretend not to any thing of perfection) we learn one from another, as Boys learn their Grammar-Lessons at School, and that by means of an honest Tutor, without any thing of an infernal Dictator.

F I N I S.

Books Printed for, and Sold by *William Bromwich*, at the *Three Bibles* in *Ludgate-street*.

ANTIΔIATPIBH, *Sive Animadversiones in* Malachiae Thurstini, M. D. *Diatribam de Respirationis usu, primario Auctore* Georgio Entio, E. A. M. D. & Col. Lon. Soci.

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ASTROLOGY

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OR,
The most Sacred and Divine SCIENCE
OF
ASTROLOGY
Vindicated,
AGAINST
The Reverend Dr. MORE's Calumnies,
IN HIS
*Explanation of the Grand Mystery of
Godliness.*

By J. B. B. D. A Minister of
Gods Word.

Mat. 2. 1, 2. Behold there came Wise men from the East to
Jerusalem, saying, Where is He that is born King of the
Jews? for we have seen his Star in the East, and are come
to Worship him.

London, Printed M. DC. LXXX.

A Z T O A O T Y A

T O R H

Science and the Divine Science

and the Divine Science

ASTROLOGY

Vindicated

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TO THE

Truly Noble and Universally Learned

(My much honoured Friend)

ELIAS ASHMOLE, Esquire.

Worthy Sir,

THis Innocent Piece comes
humbly creeping under your
Wings for shelter, as once
Mordecai unto the most Excellent
and Virtuuous Queen Esther. The
wrath of proud Haman like a
mighty Torrent threatening that
Magnanimous Heroe, and that
with a Vengeance, not only to
swallow the man alone, but to
sweep away the whole Generation
of him: But so soon as it was
known

The Epistle

*known that the great Kings Wife,
was his Niece, The Cloud it self
recoyled, and all its drops gave
back. But what shall I say? As
Queen Esther among all her La-
dies of Honour, so methinks I see
you sitting in the midst over the
Muses! Astronomy, Geometry,
Physick, Arithmetick, Musick,
Limning, Engraving, yea Hus-
bandry too, and Astrology, (shall
I say in the last place) are all yours.
But do you hear the Newes from
Alma Matre? All Astrology
must be banished, and that so, as it
shall not so much as find a room
in the imaginations of men! Then
what shall become of poor Morde-
cai? of me? And of us all Astro-
logers? And do You, Sir, think*

Dedicatory.

to escape, yea though beyond the great Waters, and that in sweetest of Repose, among your Cœlestial Companions? Yea, Sir, I doubt not but you will, and not only so, but so soon as it shall be known, that so great a Mecænas as your self, is a Patriot to the Kin; Haman himself will be ashamed of what he has said. Truly, Sir, I am sorry to be found in this impress, in such Youthful language in many places, and the farther I read, so much the more harsh methinks it is. But I know your Candour; you will consider, I write not of mine own phansy, but by a Copy; which as I am somewhat concerned to imitate, so the farther I wade after it, the deeplier I am engaged in it:
Inso-

The Epistle,&c.

Insomuch that many times, e're I am aware, it so falls in, that I follow it beyond my intention. But if I have pluckt the Scarlet a little too much, it grieves me the less, because it was upon a back of the late Times. This humble pains, Sir, is a Duty I owe, at yours, and all Astrologers service. I have therefore essayed to pay my Debt I owe unto Your great Civilities especially. And for the deficiency I humbly beg your Pardon, Sir, for him who most affectionately is,

S I R,

Yours to Command in all
Love and Friendship,

J. Butler.

To the Reader.

Good Reader,

IF perhaps thou hast read that great Book written by the Reverend Dr. More, called [*The Explanation of the Grand Mystery of Godliness*] I wish thee all possible joy and happiness of the good fruit and benefit thereof: But withal, I am to wish thee the most Curious Skill of the industrious Bee, which having to do with Flowers of all sorts, every where she comes, reaps the Honey, and leaves the Poyson behind: And so is it for the Health of thy Soul, and Preservation of Common Charity, to do by this Work of the Learned Doctor's. Among the many Sciences, in the study where-

To the Reader.

of holy Fame doth dwell, next unto *Theology*, that of *Astrology* deserves place in one of the highest Forms; as that, which shews forth the glorious Wisdom of the Creatour of all things, in his Eternal Providence in the Tracts of Nature, as by the Study therein they do most excellently appear; and by the Experience of the Skill of that Wisdom in the acts of things past, foresheweth many Excellent Marks and Tokens of things to come, to the great advantage of all particular persons conversant therein, and are fit to make a good Use thereof. When *David* was in *Keilah*, and heard that *Saul* was coming to besiege him in that Town, he was desirous to know the truth, *Whether he was coming, yea, or no?* And if yea, then, *Whether the men of Keilah would be true to him, or would betray him?* And *This*, because he had no means to understand timely enough to stand with his safety by a Messenger, he enquired by the *Priest* and the *Ephod*,

[1 Sam.

To the Reader.

[1 Sam. 23. 6, 9, 10, 11, 12.] and it was answered rightly, to his great benefit and safeguard. Now it is somewhat doubtful, by what means this way of Prophecy by the *Ephod* was understood, some guessing one way, and some another: but that which with me seemeth most probable, is, That the *Ephod* being upon the Priests back, he was immediately inspired from God above, so as to be able to give an Answer to the question demanded. And my reason for it is, because of *Caiphas* the High Priest, who sitting in Council in his Priestly Robes, as the manner was to do, though a bad man, yet was able to prophesy, what would follow of the Debate they were then upon, [Joh. 11. 49, 50, 51.] And now as it pleased God to help *David* at his Need, by a Forewarning of what would follow at that time, so it seems it was the customary practice of his Mercy and Goodness, at all times to do nothing of any consequence, without revealing much unto his Prophets afore-

To the Reader.

aforehand, [*Amos* 3.7.] And the same Mercy and Good Will as in those days he had, so has he still : and though *Revelations* and *Inspirations* be not usual now adayes, as they were in old time ; yet, what by natural Industry, and diligent Observation, gained from the Stars and Heavens, or any other lawful wayes, can be foreseen and known; our Maker is so far from envying or being angry at it, that he really favours and applauds us for our so doing. *He who hath ears to hear* (saith *He*) *let him hear*, [*Mat.* 13.9.] *And he who hath eyes to see, let him see. And he who hath Understanding, let him count the number of the beast*, [*Revel.* 13.9, 18.] And now that there is such a Natural skill of foreknowledg by the Stars and Heavens to be gained, the Doctor himself hath acknowledged, and so has our Saviour said as much, [*Matth.* 16. 2, 3. *Luk.* 12. 54, 55, 56.] And we do not pretend to an absolute and perfect Skill, that we can know every thing, and that with-

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To the Reader.

out error. And yet this *Unkind Doctor* in his great Book of *Explanation*, has done us so much injury, as to tell all the World, so far as his Tale can possibly be heard; That we *Astrologers*, meerly for our pretences to this Skill as aforesaid, are a Company of *Fools* and *Knaves*, or *Witches*, and *more*, and *worse*, if worse can be said. Nay he not only reviles us who be alive, but the dead too. Now good Reader, these following lines, are not only to clear our selves, that though we do study and use *Astrology*, and are not ashamed to be called *Astrologers*, yet are we not *such ill men* as he sayes we are; but contrarily we desire no longer to live, nor to own this Sacred Science, than we are able to prove, and shew, it to be a Science truly Sacred, and of great Use unto Mankind in general, or any body that shall make a good Use of it in particular. I am my self a *Divine*, and am heartily sorry I am to write
against

To the Reader.

against a Divine. And it has been my great Care (God knowes) in all this Answer of Defence, to give good words, and no ill language. But so it is, that the Doctor has been so very foul upon us, that in mine own necessary defence, do what I could, I have hit him now and then, and if it was in the Eyes or in the Mouth, I am sorry for it, it could not be holpen, he is to thank himself for it. The truth is, (as I am credibly informed, and his Pen shews it) He was a man stained (when he wrote) with the Schisme of the late Times; and it is generally seen and found, that whether they were Presbyterians or Independents, those men generally were wont to be very peremptory, Magisterial, and angry in most of their Writings. But having cleared *Astrology*, my *Self*, and my good Brethren that are *Astrologers*, I have done, and I hope, when the Doctor shall see his

Errours

To the Reader.

Errours by what I have done, he will be sorry for the Slaunders, and all the hard words he has given us; and I for my share am heartily apt and ready to forgive him.

From my Study,
1671.

J. B.

Errata.

Pag. 6. line. 29. for with, read which. pa. 10. l. 26. blot out unto. p. 11. l. 5. for disturber, r. disturbeth. p. 16. l. 10. for may, r. my. p. 22. l. 7. for hot, r. not. p. 24. l. 9. for were, r. was. p. 49. l. 13. add is after it. p. 65. l. 22. for grandom, r. grandame. p. 68. l. 26. for alledg, r. allege. p. 80. l. 16. for fur, r. furze. p. 85. l. 29. for do, r. no. p. 87. l. 2. for retrogade, r. retrograde. p. 88. l. 2. for that if, r. the. and l. 9. at talk's, blot out s. p. 94. l. 29. at defends, blot out s. p. 96. l. 4. at *Pleisades*, forbear the dash in middle. p. 101. l. 24. for *Almulen*, r. *Almuten*.

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The most Sacred and Divine
Science of *Astrology* vindicated,
against the Reverend Dr. *More's* Ca-
lumnies in his *Explanation of the*
grand Mystery of Godliness.

The Introduction.

Sect. 1. **T**HE judicious Mr. *Selden*, I
have done with, and that so
much the sooner, for that
he hath done with this World,
by a good exchange of a transitory for an eter-
nal Life. And I doubt not, but I have so far
done him right, by separating a few mistakes
from amidst his so many, and such famous As-
sertions of Truth, as his Friends and Kinred
will give me thanks rather, for the good offi-
ces I have done the Dead, than be any ways
displeased that I have taken notice, That the
 famed *Selden*, as well as the famous St. *Augu-*
stine, was not without an Errour in his Pen.

Sect. 2. I wish the Reverend Dr. *More* had
done no worse, by the dumb ashes of the
sometimes famous *Apollonius*, *Cardan*, and *Va-*
nius, and others: The living memory of the
great learning of those dead men, (I am sure)
is but little indebted to the Doctor, for his un-
charitable censures vomited over their graves.
It calls me to mind the saying of St. *Jude*, How *Jude* 9.
Michael the Arch-angel, when he disputed with
the Devil about the Body of *Moses*, durst not bring

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against

against him a railing accusation, but said, [The Lord rebuke thee.] As the old saying is, [Give the Devil his due,] How much more then, ought men to have their's, and that though Heathens and more yet, if Christians, but most of all Christians of Reverend and sober Lives.

Sect. 3. I am not at all concerned to vindicate all, or either of these, but let the Doctor speak on his pleasure for me. Only whereas it is the favour of Astrology, which has wrought them to so much danger of the Doctor's wrath; and particularly, the Calculation of our Saviour's Nativity by Cardan, which has set him upon Record in the Doctor's books, for a man of Little of mind and vain glory, and by and by, of insufferable impudence, for so doing; and also the commending of that Calculation by Vanities, which has drawn him under the Doctor's Iron Pen also as a villainous Insulter: and whereas it is the sum of these two Crimes alone, which has indicted and convicted both of them with the Doctor, for combining together to blaspheme God, and to make Religion contemptible, and useless to the World, and condemned their skill Astrological in a most harmless use, to be a vain and accursed Art. And whereas my self missing of the hap to know the mystery of Godliness according to this Doctor's explanation; and therefore little dreaming of any Blasphemy or Irreligion, or Accursedness in the Art of Astrology; but rather verily expecting to do God Almighty and his holy Church all possible right and honour by it; even I my self without consulting Cardan, have Calculated the Scheme of our ever blessed Saviour's Nativity, and made use of this very Astrology, against which the Doctor is so bitterly angry, together with other circumstances, to demonstrate the certainty of the Day and Year of Christ's Birth, which the Doctor say's, is so uncertain amongst the most

Dr. More's
Explan. B.
7. Ch. 14.
§. 8. §. 9.

errone Chronologers; and e're I was aware, by so doing, I find my self also dropt within the compass of the Doctor's long lath, and unhappily figure in company with the *Light, Vain-glorious, Insufferably Impudent, Vilains, Insulters, Blasphemers, and Irreligious, Students of the accursed Art*. Only I have this advantage, that I am yet alive, and have my pen in my hand to answer for my self. Which had *Cardan*, or *Vannus* also been able to perform, certainly the Doctor had never written of them at this rate as we read him. I have therefore undertaken the quarrel of *Astrology*, against the Doctor, in order to shew that it is no such *accursed Art*, as he would make it; and the vindication of a *Calculation of Christ's Nativity*, and particularly of mine own *Art* in so doing, to demonstrate that it may be done without any thing of *Blasphemy* against God, or any matter of contempt against Religion.

Sect. 4. It was full ten years date, from it's first coming out, e're I had the hap, to meet with a sight of this *Explanation*, &c. And my *Christologia* was in the Press first; and also I had written my little Tract of *Astrology* for satisfaction of the ignorant in the Art, and an answer to Mr. *Selden* by way of *Postscript*, before this of Dr. *Mor's* came to my hands. Only I had heard of such a Tract, and heard it very much commended by certain *Anti-Astrologists*. But these Hearsays notwithstanding, I felt not my affections steel'd with so much vehemency of passion, as to concern my self, what other men thought, or wrote of this subject. As for what I studied my self in this Art, I was sufficiently satisfied in my own mind, as well concerning the lawfulness, as usefulness of it, neither cared I to read either what *Melancthon*, or Sir *Christopher Heyden*, or any other had written in de-

sence of it, to encrease my kindness for it. And on the other side, as for what others wrote against it, I therefore cared as little to concern myself. There is no need of it, that all the World should be *Astrologers*, no more than there is that all men be *Musicians*. Suppose a man has a singular skill in managing the Harp, or Lute, or the Organs; he will not yet be so mad sure, as to call all men fools, who either cannot tune like unto himself, or that care not for learning, or if neither, yet that they come not to hear, or wonder at his Musick. So on the other side, suppose a man, a famous Scholar, endued with a manner of profound learning; only being of a melancholly, and reserved humour, he hath no phaney to the knack of Musick, and neither does he understand it, or care to learn: Yet what a wretch would he be esteemed by the generality of mankind, should he therefore write a Treatise against Musick, as a study wholly *groundless and frivolous*, and therefore a vain and accursed Art, that draws in men to Blasphemy God, and to make Religion a meer song, and by degrees useles to the World, (as the Doctor says of *Astrology*) and all meerly upon the account, because himself does not understand whether it be by Nature, or by Art, or by Witchcraft, or by God, or by the Devil, or which way soever, seeing all ways are alike to him that has no understanding therein. Now such is the moroseness of some humours, that they are easily transported with such kind of passions. And if a man chance to study Musick, that is of this kind of humour, he must certainly fail of his endeavours, because Nature has not run him out for melody: But when it comes to pass, then (have he not the more government of himself) immediately he is transported with such an Envy against the study of Musick

Musick, and all Musicians, that he invents all manner of ways to blast both the Art, and Artists. And after the same manner are we encountered with many *Anti-Astrologists*. Now I had thought, I might have enjoyed a kind of liberty of Conscience to my self, in this thing at least: That if I find a great benefit to my self, in the study of the Stars and Heavenly Bodies, without any harm to other men; so long as I blame none for not studying the same things, why (methinks) should any man envy me, for that either he can't, or wo'n't do the same? And hence was it, that I never read Dr. More's *Explanation*, &c. Because I thought it meet, that Dr. More might enjoy his liberty of Conscience also, to leave the study of *Astrology*, and to follow whatever else lik't him best in turn of it: Neither did I at all envy him, in that he was as much against *Astrology*, as my self was for it.

SECT. 5. But since my *Christologia* in the Press, I was given to understand, how much I was condemned for *Blasphemy*, before the words were yet clear out of my mouth: And the *Doctor's Explanation* was laid before me, in order to make me know, what a Chapter I am to run thorow, unless I do suppress the Press. But well! there needed not many words to the bargain, I was hardly so long amusing, as *Cesar* was at the River *Rubicon*. I found the Doctor smiling at us *Astrologers*; and I was as apt to be merry at the *Anti-Astrologer*; and having read out his lines, as many as I found of this subject, I presently resolved to strein courtesie with my other (though urgent) occasions, to join issue with the Doctor in exchange of a few arguments, in vindication of *Astrology*, That it is a *Science more Sacred and Divine*, than he esteems it as an *Art Accursed, and Vain*.

Sect. 6. But be it known unto all the World, that it is more greivous, than natural to me, to argue upon this subject. For we do not profess *Astrology* as a Science in any wise absolutely necessary to Salvation: Neither do I at any time preach it from the Pulpit. But as Gentlemen do by their Swords, some wear them by their sides for their reasonable defence, or ornament; and others leave them off. So say I by *Astrology*, know it to be much conducing to a wise mans common good, and it were well, if all such men would study it more, than it is done; but as for *fools* it's like enough they mayn't be fit for it; let every man therefore follow his own reason, as for this matter. But here's the mischief now, Some Clergy-men are so humpursom in their Pulpits, that they'l spend an hours time in railing against *Astrology*, when it may be neither themselves, nor any man in presence, either know's, or care's to know, what 'tis. But no wonder, for some there are, who, would people be led by them, would preach them out of their cloaths upon their backs. And if preaching will not do, they'l add scribble to their babble, but they'l have their wills. Be it known therefore, that I had never set pen to paper upon this subject, had it not been meerly for my own necessary defence, and for the necessary defence of this Science, with next under *Theology*, I know to be the most useful, divine, and most sacred and laudable Study, when religiously and wisely practised, as either a Clergyman, or Gentleman can busie himself about. And had not this necessary defence required, I had never spoken of Mr. Selden, nor should I have troubled this Reverend Doctor.

Sect. 7. Now it may so fall out, that my soft Answers, may possibly pacifie the Doctor's great wrath against *Astrology* and *Astrologers*, or

it may be these ten years time have strew'd so many gray hairs in his head, since his humours first vented, as have ripened his judgment, to a more reconcileable opinion of the Starry Influences. Which if either of the two shall take, then happily may this my pains in peaceable silence, and shaking hands, be well ended. But otherwise may I justly expect no better language than *Cardan*, and *Vannus* met with at the *Doctor's* hands. Only I would have the *Doctor* know, that I undertake not this encounter, without a Patience that shall quench all the utmost brands of his fury, insomuch as can his Pen sputter out altogether wildfire, yet shall he never hurt me. And as for his dint of argument, may he manage his weapons so lustily, and so fairly, as to overcome; I do assure him, I shall esteem it more honour to me, to submit unto his vassalage, than to brangle out a bad cause, with meer scoffs and compliments; as it seems to me, as if hitherto the *Doctor* ha's done by his own. And with this humour I give the Onset.

CHAP. I.

*Dr. More's strange kind of Railery
against Astrologer's and Astrology, so
berly answered; and a little retorted
on himself: And the purity of the
Astrological Science proved out of the
scurvility of it's Enemies.*

Sect. 1. **I**T hath fared with Astrology, much
after the rate, as it hath done with
Christianity at its first growth: Of that said
the scornful *Jews*, [*We know that every where
it is spoken against:*] And as it seems by the
Doctor, he would have it so too by Astrology.
But hold he a little, till we shall find a
guess at the criminousness of the accused, out
of the wisdom and gravity of the Accusers. Is
not the *Rebuke of the wise, better than the Song of
Fools?* Yea we know it that *open Rebuke* (be
it reasonable) is *better than secret Love*. So
willing therefore are we to heed this Reverend
Doctor's Caveats, that may we happily but miss
that *wrath that's heavier than Stones and Sand*,
gladly should we submit to all his worst of lash-
es. Only let's have but leave, so far as to look
before we leap, and to tast a little of our gentle
Moderator's Temper and Passions, before we
headlong swallow down all his Corrections and
Admonitions. For, were it so, that the *Astro-
logy* were erroneous or wicked, or a fool, or
either, or all, as the Doctor would have him:
Yet before he can be reprov'd, the Reprover
himself must be clear, or at least clearer of
the crimes and things reprov'd of. For *scilicet*

*Affs 28.
22.*

Eccles. 7. 5.

Prov. 27. 5.

Ysa 3.

*than a man wise in his own conceit only (Faith Prov. 26.
 Solomon) there is more hope of the Fool, who is 12.
 reproved by such an one, than of the Reprover Chap. 27.6.
 himself? I must beg the Doctor's pardon there-
 fore, in that I would not be deluded. Again
 (says the wise man) Faithful are the Wounds of
 a Friend indeed, but the Kisses of an Enemy are de-
 ceitful : I would know therefore of my Re-
 prover, whether it be indeed out of good Will,
 or merely out of Anger and Passion, that he goes
 about to tell me of my wickedness and my folly,
 before I heed too much of his pretended Coun-
 cil. For Wrath is cruel, and Anger is outrageous, Verse 4.
 and who is able to stand before Envy? And there
 are it seems of this sort, who deceive their Neigh- Chap. 26.
 bours merely for a sport : Of whom Solomon ex- 19.
 presse's himself, That they are as Madmen who Verse 18.
 throw about Firebrands, Arrows and Death. From
 such kind of Monitors and Friends good Lord de-
 liver us !*

Sect. 2. I inquire therefore seriously and so-
 berly of this my Accuser ; Is he indeed a Re-
 verend, Wise, and Sacred Person? Is he of
 such a sweet obliging temper, so eminently seri-
 ous, so careful to do good, so tender of giving
 the least offence, no passionate or hair-brain'd
 disputant, but a man of such meek, and well
 temper'd language, and withal of such profound
 reasoning and argumentation, that there is no
 resistance, but all sorts of ingenuity must needs
 submit, and that with I thank you too? Cer-
 tainly if so, we'd readily have lay'd aside all
 farther study, or fancy for Astrology, and have
 laid our Books at the Doctor's feet. To ex-
 amin therefore into the case; because I have no
 acquaintance of the Doctor's Person, and am not
 willing to censure any man, and especially of
 his Coat, by meer Hearsay, I am to keep my
 self only, and altogether unto what I find up-
 on

on Record, under his own hand-writing. But alas ! how contrarily do we find him ! both for temper of words, and strength of argument, so infinitely far off from wooing or winning any one man from Astrology, or from convincing any the least Favourite thereof, that, unless it were some such miserably Pusillanimous, as by a Billingsgate Oyster Wench would be frightened with coarse words, into any kind of faith, I should think, not one of all his Readers, but would be wrought upon by him, no otherwise than as when the wind would persuade a man out of his Cloak, by meer bluster and storm, he wrestles and strives against it, to wrap himself the faster into it on all hands.

Sect. 3. First, I shall take a taste of the Re-prover's temper, and then shall I pass on to his strength of Argument. We have it from St. Paul, that great Father of the Holy Gospel, and that so obligingly coming from his Pen, as who (one would think) should be able to deny him, saying, *Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one, in the spirit of meekness; considering thy self lest thou also be tempted.* The Doctor is one of these, unto whom the Holy Father call's [Brethren,] though he might have justly call'd him Boy in comparison; And he supposes also the Doctor to be one of those *spiritual* ones he treats of; (and for my part, I suppose nothing to the contrary, whatever passions, or ill humours at time of writing those few Chapters against *Astrology*, might invade him, so as for the time only, to seem otherwise :) And as such an one, whereas he might command, he does as it were beseech him, that *if a man be faulty*, yet that he would not presently all to *behave* and *fool* him, or worry him with hard words, but *in the spirit of meekness restore him rather*, supposing this the much

much nearer way to *convert* and *win* the scandalous and erroneous. But behold this meekness of the Doctor!

Sect. 4. First *Apollonius*, or rather his dust Dr. More's disturber, his passions. He call's him [*an honest* Expla. *Isaurator of decaying Paganism, a silly affecter of* Ch. 17. 5. *astrological predictions.*] Well, suppose the man a *Pagan*, yet to what purpose is his dust upbraided with it! *De mortuis* it's generally held, that we ought to say, much more to write, *nil nisi bona*. But however bely not the dead, give the Devil his due, *Apollonius* was no such silly person as the Doctor makes him. The Dr. must not deny, but that for learning and parts, he was a man admired in his time, much beyond his own worship: His meekness therefore might have firein'd courtesie at home rather, and have spared the *Pagan* that language with more credit to his own Reverence.

Sect. 5. But *Vaninus* it seems stings him more sharply: and therefore his dead bones are lashed with the harder words. [*Such two witty* Expl. B. 7. *Fools in Philosophy as Pomponatius and Vaninus* Ch. 14.] says the Doctor. But what, are all Fools S. 3. that just jump not with the Doctor's will? Truly I should not hold him a wise man, who would dare to write that Dr. More himself is a fool to a *Philosopher*; and yet I am sure, there are as many learned men will subscribe, That *Vaninus* was as able a *Philosopher* as the Doctors self, and as little of the Fool in him for that matter. But why a witty Fool? Does not *Wis* make *wise*? And how are *Fools* known, but by contradictions and such like discourses? But again, [*Never mans pride and conceitedness exceeded* Id. S. 4. *the proportion of his wit and parts so much as his, that is Vaninus's.*] Therefore thou art inexcusable Rom. 2. 1. O man, whosoever thou art who judgest, condemning thy self, for that Thou Judger dost the same things.

things. But no wonder, for be there never so many Beams in a mans own Eye, he cannot see one of them; although a Mote in his Brothers Eye, do seem to him as big as a Beam. Again, [B. 6. Ch. Id. §. 9. *Vilainous and insulting Vaninus*] he call him. Even so cry the scolds at Billingsgate [Thou Whore, and thou Drab.] And anon after [Vaninus and Cardan join in Blaspheming God,] say's the Doctor. But put the case to a Lawyer, whether, had either of these been natives of this Kingdom and living, they might not have had a good Action of Slander against the Doctor for this kind of language; and whether any thing that he has alledged against them do amount to enough to make a good plea of justification in Law? But again once more for all, [B. 7. Ch. 17. §. 8.] He calls him [That enormous Boaster, and self conceited Wit, the prophane and giddy headed Vaninus; a transported applauder and admirer of that wild and vain supposition of Cardan,] and a little after he crys out [the Master peice of his impious writings, the Basis and finishing of all his vilainous distorted Doctrines against the Truth and Sacredness of Christian Religion:] A main chare! any natural Fool may say as much; the most brutish Coward that lives, if you give him a box o'th' ear, can cry Rogue and Rascal presently. And I pray you, whar has the Doctor said more? Ha's he named any thing out of Vaninus, that proves either his enormous Boasting, or any thing of his meerly self-conceited Wit, or ought that shews him to be prophane and giddy headed? Does he name any of his writings that must needs be impious, or any of his Doctrines which are so vilainous, distorted, and against the Truth and Sacredness of Christian Religion? If he has, let him say what he hath named of this nature, for I find nothing but meer Railing at the ashes of the

the Dead. And this is a copy of the Doctor's
workes: And such is our *Manitor*, who will
 abide no more study of *Astrology*.

S. C. 6. But it seems as if the Doctor were
 possessed with some such strange kind of Anti-
 pathy against *Astrology*, insomuch that he bears a
 perfect hatred against all the Professors thereof,
 and that with so much bitterness, that he can-
 not endure, that any one Son of that art should
 be religious, or learned, or at least that he
 should be esteemed so. For else how happened
 he to sing so much of his fame on Cardan's
 Grave? It is well known to all, who know ei-
 ther Learning or Religion, that Cardan (saving
 his adherence to the Church of Rome) was a
 person Learned and Reverend, beyond excepti-
 on. And yet upon his back falls the Doctor too,
 and that with as foul a mouth as against any.

[B. 7. Ch. 14. §. 4. That odd and crooked writer
Hieronymus Cardanus.] He all to befalls him,
 and yet gives no account, why he was, either
 one or the other, unless it was because he was a
 learned *Astrologer*. A little after he adds, [Nor
 could any thing but levity of mind and vainglory
 induce Cardan to pretend the calculating our Savi-
 our's Nativity Id. §. 8.] and by and by with [in-
 sufferable impudence he taxes him, for pretending to
 cast our Saviour's Nativity, Id. §. 9.] And again
 he adds, [Cardan and Vaninus have combined to
 blaspheme God, and to make Religion contemptible
 and useless to the World; Id. §. 9.] And again to
 the same purpose, [Chap. 17. §. 8.] he crys
 out, [that unparalleled presumption and wicked
 sauciness of the vainglorious Cardan: Who in a
 rampant fit of pride, and thirst after admiration, or
 out of a malicious design to all true piety, &c.] Le-
 vity, Vainglory, insufferable Impudence, Blas-
 phemy against God, and contempt of Religion,
 unparalleled Presumption, wicked Sauciness, ram-

pent Pride and Malice! What a Bed-rol of Articles are here, and all against the Dead. And yet not one word of proof of either: Except it be in this only, that he Calculated our *Saviour's Nativity*. But how or which way any rational and sober man shall gather any one of those many Articles out of such a Calculation, is still to be proved? First, He tells the World in what position the Heavens stood at the time of *Christ's* birth: If this be the blame, then woe as much be to all Astronomers who Calculate the Planets places for any time. Secondly, He aver's, That as the Heavens were then posited, by virtue of his readings, with his own experience compar'd, he found; that such and such manners, complexions, and ordinary accidents were wont to follow, as befel our Saviour: And if this be Culpable, then Woe be to all Physicians, who out of their Readings and Experiments collect Receipts of Medicines from their skill in Herbs. Thirdly, He asserts, That by virtue of his *Astrological* Experience in the nature of the position of the Heavens, compared with the life of our *Saviour*, he found some confirmation of the Truth of the Time of *Christ's* Nativity, and that truth of *Christ's* time of Birth, was some confirmation of the truth and worth of *Astrology*: And if this be *Blasphemy*, *Pride*, and *Malice*, &c. then sure the *Scriptures* must needs be as much too, which affirm the time of *Christ's* Birth, and declare of the *Wise men* how they found him out by their *Starry* intelligence, or indeed by their *Astrological* skill. But besides all this, had *Cardan* been indeed guilty of these, or any of these Crimes, methinks the *Doctor* might have said, wherein lay that guilt, as what words made up the *Blasphemy*, and what words, acts or gestures they were, which demonstrated his *Pride* and *Levity*, *Impudence*, *Irreligion*,

Religion, Sincerity or Presumption, &c. For he who saith, and cannot prove what he saith, is a Liar and a Slanderer. And the words of a Tale-bearer (saith Solomon) are as wounds which go down into the innermost parts of the Belly. But 22. why hath the Doctor adventured his credit thus? be it but to be suspected for a Tale-bearer? why would he adventure upon the dead thus, with accusations of crime, and of such heinous crimes, unless his proofs had been more certain and apparent? For whose hatred is covered by deceit, his wickedness shall be shewed before the whole Congregation, (saith the Wiseman.) Blasphemy, Chap. 25. is to speak evil of God or Christ. Now where, verse 25. or with what words, has Cardan done thus? I am sure in his Calculation of Christ's Nativity he hath performed it with all possible reverence, and respect to Christ, and to the glory of God; unless you'll have it Blasphemy, in that he hath asserted, that Christ was Man as well as God, and had an humane Body. And if the Doctor beleives so too himself, why tries he Blasphemy, for alledging, that, That Body was submitted also to the influence of the Stars, as well as other Bodies. But has not the Accuser himself blasphemed Christ in his Members rather, by heaping slander and reproach upon his Ministers! And who is more proud and vainglorious than he who ungraciously contemneth and scorneth his Betters? Who more wickedly sawcy, and most unparaleldly presumptuous, than he who medleth with the strife, which belongeth not unto him? He it is, who is like one, who taketh a Dog by the Ears? Who more insufferably impudent, than he who casts abroad his reproaches, lies, and slanders, without sense of shame or sorrow? And who more light in mind, than the giddy-headed liars? And who more rampantly proud and malicious, than those who envy the ashes of the dead

Prov. 26.

17.

dead their due praises? And who is guilty of these things, whether it be the Doctor, or the Dead, let the Doctor's own Explanation be the Evidence, as has been afore quoted.

Sect. 7. But what saith the Doctor to this in answer? It is in his Epistle to the Reader, Fol. 22. S. 25. [And if in my discovery of the reasonableness of things, a more than ordinary heat has accompanied that light, and may seem to have armed my style in some places with overmuch sharpness and vehemency: I would desire so soft and prudent a Soul, to consider with himself, whether there be not men in the World as bad as I describe: And whether he ought in charity to conceit, I mean any other than those; and being such as they are, whether they can deserve less; and if he be none of them himself, why he should partake of their sins, by disallowing of their deserved Chastisements and Rebuke.] You must note now, that the Doctor had written his whole Book, and all the Books and Chapters thereof, before this Epistle to the Reader: And it seems reading over what he had written, he was sensible of more than ordinary heat, and overmuch sharpness and vehemency in his writings. For did he mend them, or having seen them, did he repent, or was he any thing ashamed of what he had written? No, not in the least, but rather as one who

Prov. 30.
20. *wipeth her mouth, and says she has done no hurt; he brags of it, and justifies it, and calls it* [that light in his discovery of the reasonableness of things.] And can light be without heat, yet though it be more than ordinary heat? Ah! but there are false lights in the World! And it is good to look before we like, if the Doctor's be not of this sort of light! The wisdom, or light of Truth, which is from above, from Heaven, and holy and heavenly men, is pure and peaceable, gentle and easy to be intreated, full of mercy and

James 3.
17.

and good fruits, without partiality, without hypocrisie. There's no slandering and lying there, no railing, nor calling all to naught. Why, but what is that light then which does so? Oh, it is quite otherwise; for saith the same Author, if you have bitter envying and strife in your hearts, glory in, and lie not against the truth (saith he:) for such wisdom [or light] descendeth not from above, but is earthly, sensual and devilish: For where envying and strife is, there is confusion and every evil work. But who shall lay this at the Doctor's door! Some soft and prudent Soul, as he jeeringly speaks of all, whose better Education cannot slyly comply with his slanderous railings, as if in good sooth, they were so commonly prudent, but indeed meer silly Souls; for so the word (soft) is ordinarily used in this kind of speech. And these soft Souls must first consider, before they blame his more then ordinary heats, or overmuch sharpness, [If there be not men in the world as bad as he describes.] Well, we have considered; and we find there are such men. But what then? There was a bloody Cain in the World; and therefore I may rail on innocent Abel for a Murderer: There was a treacherous Judas in the World; and therefore may I boldly say, that Christ was a Traytor: There was a proud and saucy Doctor in Christ's-College in Cambridge; and therefore Cardan was a rampantly proud and saucy fellow. Such is the Inference of his Answer. Well but we must charitably conceit him, that whoever he names, yet still he means those really bad men in the World, and when he talks of proud and saucy Cardan, yet it is the Doctor of Christ's-College whom he must be in charity conceived to mean, and no other then he. Which if so, his words could be made out, then say I, he may deserve no less, and as I would be no such
 B b my

my self, so, loath am I to partake of his sin, by
disallowing of his deserved Chastisement, and Re-
buke.

Prov. 26.
18.

SECT. 8. But is the Doctor thus angry at Car-
dan, at *Karinus*, and at *Apollonius* singly and
alone? what would he be then, should he meet
them altogether? It seems they ran in his mind
much, and conceiting as if he saw them so in-
deed; for how he kicks, and flounces, and
throws about his Firebrands, Arrows, and Darts
at them all! [B. 7. Ch. 17. S. 8. A trim fight
(saith he) would it be to see these three
sticklers against Christianity, like three fine fools
goodly gay in *Astrumantick* disguises exposed, to
just scorn and derision of the World, for their
high pretensions against what is so holy and solid
the Christian Faith, and that upon so fond and
frivolous grounds as this of *Astrology*.] First
He charges them all three, as sticklers against
Christianity, and high pretenders against the Chris-
tian Faith. But alas, why will the Doctor expose
his Credit thus to scorn and laughter of
knowing men! For however his quondam Pu-
pils may be so far deluded as to believe, as
Cardan had been some Jewish Rabbi, or Ma-
gician Mistris, yet all well read men do know
that he was a Christian Philosopher and Physician
and died a Professor of the Christian Faith, and
so did *Karinus* too. What a strange humor
then, is this Doctor possessed with, who so loudly
chants his tales abroad, as if they were quite
contrary? Oh but they were *Astrologers*, and
that makes them tantamount as if they were
Enemies to the Faith. But if so, why then was
not *Melancthon*, that famous Pillar of the reform-
ed Religion, a stickler too against Christianity,
well as *Cardan*? For he also was an *Astrologer*
and wrote in defence of it. But secondly, for
what

what he calls them [*Three fine Fools so goodly*
now]. Now had they been *Fools* indeed, surely
they had not altogether, been worth the Doctor's
anger. But now it seems by his scorn at mouth,
the Doctor was *pinch'd* by them, and that meetly
in shooting at Ravens (for otherwise had Cardan
lived in the Doctor's days, he'd not have deign'd
to talk to him, but have set his Boys rather to
answer him with school butter, as best becom-
ing his foul mouth.) And was the Doctor
wont thus? Why sure then, they were no
Fools who could make his Reverend Pen to
wince thus? But we may put it to the vote, for
I am sure there are but few Fellows with this
Christ-College Doctor, either in Cambridge or Ox-
ford, who will join with him in avowment, that
any of the three were *Fools*. And which if so,
then who for certain is the *foul mouth'd* slanderer,
who call'd them such? But lastly, see the Doc-
tor's Charity; nothing will satisfy his vengeance
against these three dead mens Ghosts, but in their
dramatick disguises they must be exposed to the
scorn and derision of the World. Is there no re-
medy but a word and a blow? It was not the
manner of the Heathens to delict a man to con-
demnation, before he had liberty to answer for him-
self concerning the crime laid against him. And
the manner of the Gospel is, that when no re-
medy remains against a greivous Crime, but Ex-
ecution of the Criminal; yet are we taught not to
trample, but to weep rather over the ruins of the
notoriously wicked, as our Saviour by the
 Jews. And yet says the Doctor, a Trim fight to
leave them expos'd to scorn of the World: Yea
though unheard, and uncondemned, only because
the Doctor has a prejudice against them. But
alas, the Doctor does but shew his teeth in all
this kind of Language, and shews the World,
B b 2 That

Acts 25.
16.

Luke 19.
41, 42, 43.
&c.

That he is an angry man. And such an one must needs come upon the Stage to chastise *Astrology*. Ah, but says Solomon, *Anger resteth in the bosom of Fools*. And said the *Heathen* man of the *Ast*, when he had transgressed, [*Now would I beat thee, were I not angry*] And 'twas well remembered, for an angry passionate and head-brain'd Fellow, is not fit to be trusted to drive the Plow, nor to whip Dogs. And shall such an one be made a Reverend Monitor, that there be no more *Astrology*. No surely, every wise man will rather like the better of it, for being rail'd at by passionate angry men.

Sect. 9. Well, against these three sufficiently has he disgorg'd a full stomach, and one would think he should be grown so empty now that all other *Astrologers* might meekly be introduced by him, at this time at least, and 'till passions get time enough to gain new breath! But alas, what rest or peace can we expect, while we have to do with waters, continually troubling us. For do we rage, or do we laugh, yet no rest comes. Whether *Seniors* or *Juniors*, *Gentle* or *Simples*, *Christian* or *Heathen*, be we but *Astrologers*, with this Reverend Doctor, we are all, and altogether either *Knaves* or *Fools*, or both, without much as except *Melanthion*, no nor *Abraham*, nor *Seth*, nor *Shem*, from whom *Astrology* derives by no small *Authority*, and *Tradition*. To that therefore of the Doctor's well wishes to us *Astrologers* in general. First, Having seriously acknowledged certain *Astrological* acts and effects of the *Moon*, which he says are *sensible*, *palpable*, and *reasonable*: He concludes, that we are all [*insufferable Fools*, to argue from such effects of the *Moon*, that the other *Planets* also, and *fixed Stars* have as powerful effects upon us; which we can apprehend by neither Reason nor Experience.

Expla

Explat. B. 7. Ch. 15. S. 3.] But mark now,
 to make us such *insufferable Fools*; First, The
 Doctor blabs forth a great untruth: He says we
 argue from the effects of the Moon, that the other
 Planets have effects as powerful upon us, which
 we cannot be deprehended neither by Reason nor
 Experience. But let him quote his Author, for
 we deny it. For first, all *Astrologers* do hold
 the Moon to be the nearest to us, and the nimblest
 going about us, above all the other Planets, and
 therefore to have more powerful effects upon us,
 than any one other Planet again. And therefore one
 exception be it to our *insufferable Fallies*, that
 the Reprover himself was not quite so much in
 his Wits, as he made account of. But second-
 ly, that the other Planets have effects upon us, as
 well, if not so much as the Moon has, we can
 comprehend by manifest experience, and that not with-
 out reason too; and if the Doctor cannot, or will
 not deprehend it (as *Nemo omnibus horis sapit*,)
 let him not abuse them, who do. But
 thirdly, suppose we *Astrologers* pass for in-
 sufferable Fools, for this kind of argument, yet
 should St. Paul be hook't in too for an in-
 sufferable Fool, who uses the very same way of
 arguing, as by the Doctor is so sharply reprov'd.
 [Some will say, How are the dead raised up? 1 Cor. 15.
 with what Body do they come?] Thus was 35.
 objected: unto whom the learned Apostle an-
 swered: [Thou Fool, that which thou sowest, is Verse 36.
 quickned except it die.] See now what the
 Doctor infers from hence. Loe how the Wheat
 and other Grain do yearly die, and yet come up
 every year with new Bodies; and this is
 evident, and palpable, as the Doctor says, and
 can be deprehended by experience: But that men
 die, shall rise again with new Bodies, is not
 deprehended with like experience: And
 yet

yet [*Thou Fool*] St. Paul calls him, who can not, or will not beleive the last, as well as the first. But by the Doctor's way of sentencing, St. Paul himself was an insufferable Fool for saying. Thus lays this Doctor about him, and so he may but besmear the Astrologer, he can not how he daubs the sacred Scripture. But must vindicate St. Paul, though perhaps I might have pass'd it by, had my self only lain at stake. The truth is, saving the Doctor's great learning and skill in Philosophy, St. Paul was in the right of it. For although the Resurrection of Mankind, has not that experience to be brought for it, with us mankind; as the coming up again of the Wheat and other Grain. Yet is the power, and skill, and goodness of God evidenced so much, in that which we see by experience; that what we have no experience for, we may say also it is certainly able to produce. And by the same rule, whilst we see and feel the effects of that one Planet which next us; why may we not say what the effects are of the other six Planets, though they are farther distant; and although we had not felt or tasted of them with the like experiences. For how is it possible the Doctor should forget, that it is the very business of Logick, out of known and most plain, to gather up intelligence of the obscure and disappearing things. And now there no remedy, but we must needs be Fools, and that insufferably, yet it seems are we Astrologers, not without company, and that good company too.

SECT. 10. But enough of our Follies, what next? [*Intollerable Impudence, Explan. B. Ch. 15. §. 7.*] But this is cast at the Inventors only of Astrology, because (he says) they have at random attributed such things to the other Planets.

as they have only ground for, if any at all
 in the Luminaries. It seems then, there is such a
 thing as Astrology in the Moon, for so much he
 granted in the Section before cited: And some-
 thing of Astrology he seems in this place to yield
 to be in the two Luminaries. Only he charges
 the Inventors of Astrology with intollerable Impu-
 dence, for attributing that to the one, which they
 have only ground for in the other. But judg-
 ing a very good Doctor; perhaps it was but
 a mistake in these Inventors, and if so, Mistakes
 are tollerable, do not then call it intollerable Im-
 pudence, which all, yea the wisest of men are
 sometimes subject too. Yea the Doctor himself
 confesses, 'twas done at random, and therefore
 more carelessly then Impudently. But whether
 he will count it carelessly or ignorantly, or either,
 I neither, I'd fain know how the Doctor hit
 upon't, to find out this intollerable Impudence;
 because (saith he in the same Section) they
 might observe some more sensible mutation in the
 Air and Earth, at the Sun's entering the Sign ♋,
 it would be more tollerable to phantasie that Sign his
 Exaltation. But now to appoint to the other Pla-
 net, as the Sign ♎ to the Moon, and ♄ to the Pla-
 net Saturn is a meer running the wild goose chase,
 from one single hint, to matters where is nothing of
 the like reason or experience. And so because they
 had some intimation to make ♋ the House of ☉,
 for being then most sensible, and ♎ the House
 of ☾, because she is then most vertical, They have
 without Fear or Wit bestowed Houses two apeece on
 the rest of the Planets, though neither reason nor ef-
 fect answerable. Thus mainly does the Doctor
 reason to make out the intollerable Impudence:
 But all will not answer out the question, how he
 came to know it? He cannot conceive any thing
 of reason or experience why ♎ should be the

Sign of the Moon's Exaltation, and ☾ of Saturn's, and thence concludes He, that *no body else can*. The Doctor has been all day in deep Study of the *Revelation of St. John the Divine*, and his head been filled with abundance of proclamations, he happened upon this knot, how ☿ came to be the Exaltation of ♃; and because he could not untie it quickly, he was angry, and cryed out, That there were no such thing; and when he had once started it, it seems he was resolved to stand to it. We know the *Fowler* who is used to the Game, can catch the *Goose with ease*; but the Doctor being all to besetted in his Gown, and tired at other sports, was utterly beaten off, and could no more endure to hear of the *wild goose chase*, and thence every knotty Study became a *wild goose chase* with him it seems ever after. It was somewhat like the story of a foolish Country man I have heard of, who having never been above ten Miles from the place where he first drew breath, imagined, that at a certain Hill so far off, as he could not discern beyond it, the Sun always arose, and that there was for certain the end of the World. And who-soever should dare to deny that which he verily imagined he saw, to be true, He would all to becall them *impudent Knaves* and *insufferable Fools*. I will not say but the Doctor has travelled five times beyond whatever this Country man has done; but yet let me beg his pardon, if I am of opinion, that there are some *Study's* he can no more skill to know, then could the Countryman where he had never been. And I wish he had but patience to let them alone, whom Nature has better fitted to those peculiar purposes, and be contented with so much philosophy alone, as she has set him to raske for his own part; and thus *without Fear or W*

(as he says by us,) he shall no more or'crum the Constable beyond what his readings never lead him to.

Sect. 11. The next Language he allow's us; is [*Impudent impostors*, *Explan. B. 7. Ch. 15. 6. 8.*] *What (say's he) will not these impudent Impostors dare to intrude upon us, when they will vent such stuff as is liable to confutation by our Senses?* An Impostor is a meer Cheat, a Juggler, a Conjuror, or one who invents a Religion on meer purpose to deceive, and is worse then a common Thief, or Murderer, or Adulterer, and deserves to be hang'd, and such as the Doctor calls us, and of the worst sort too, *impudent Impostors*. And why so? but because we say the Sun is *hot and moist*, and \odot is *hot and dry*, and M is *cold and dry*! Therefore are we *impudent Impostors*. But to see how strangely the Doctor reckons without his Host First, It is grossly untrue that he says, for we do not say that \odot is *hot and moist*: *Origanus* whom the Doctor seems to quote here, does not say so: Neither does any *Astrologer* say so, as ever I read. And if so, who then is most like an Impostor, the Doctor, or the *Astrologer*? Secondly, We do say, that \odot is *hot and dry*, and *parching*, and we are able to make it good. But yet there's no such Creature amongst us as the Doctor coines, who imagins as if \odot could *beat the Mountains*, and *burn up the Grass*, as does \odot . No, this parching heat of the Planet \odot is not a sensible or palpable heat, which appears outwardly; but rather is it a *secret Influence*, which insensibly works upon the inwards of us Mortals, and such, as by means of its by-paths, we cannot thorowly track; it brings about violent Feavers, hot and burning drinels of the Throat, burning fits of the Ague, and all such violently hot Distempers. The \odot does thus too, but not with excess

cess like \odot , for the \odot gives a more truly radical and natural heat of himself, but \odot infects with a consuming rather than an enlivening heat. Now to be *hot and dry* in this sense, is utterly a different thing, from that nature of the \odot which is sensibly hot and burning outwardly, and this either the Doctor did not know, which if so, where was the *insufferable Pool* then? Or if he did, why then did he cry out so loud in the same Section, [*A shameless foolery to pronounce \odot hot and dry,*] and a little after [*All this part of their pretended Science, is but a Rhapsody of Fooleries.*] After this sort I have seen the Countrey Bumkins, the Gee, Whooos of the Plow and Cart, when they had made a puppet of clouts, and placed it in state, how with their Pikes and Guns they would pursue it, and all the Boys and Girls following after with a *hey, so hey*, whooping and hollowing to see the poor clouts fall down, slain with Fire and Swords. Thus crys the Doctor, \odot *burns hotter then the \odot* , (a puppet of his own feigning) and then shoots he over the clouts, [*a shameless foolery, a Rhapsody of fooleries*] and the Boys his Pupils they must answer to all, *so hey, so hey*. And yet the Doctor knows, the *Astrologers* hold no such principles, only it his sport to invent such may-games. But if so (as methinks the great *Philosopher* should never be so weak as to think otherwise) where lies the *impudent Impostor* then, and at whose door rests it?

Sect. 12. His next sting is at the *Astrological Physicians*. [*These (says he) proclaim themselves either Cheats or Fools, that would recommend their skill from such vain observations,* B. 7. Ch. 15. s. 10.] I had thought all this while the Doctor had been a *Divine*. And if so, I admire how,
writing

writing so many volumes as he hath tumbled
 into the Press; he came to have skill in *Physick*.
 Which if he have not, I wonder as much, why
 a man of his Reverence, great readings, and of
 the sacred Function, would take a Dog by the *Prov. 26,*
Ears. For what skills the *Ast* at the *Harp?* 27.
 But if he has got also a smatch of *Medicine* a-
 mongst all his *Philosophy*, as in truth not alto-
 gether unlikely; for oftentimes it happens, that
 while a man offers himself for all things, he is ex-
 cellent at nothing. And hence it's like enough the
Doctor happened to be so fumbled about *Astrolo-*
gy. But be he never so famous a *Physician* & as
 for my part I know nothing of it, yet why
 should he envy, if his inferiours also can do
 good with him. For it's eminently known,
 that the *Astrological Physicians* are many of them
 exceeding famous, and as greatly sought after.
 And besides Cheats (which may be in all Trades)
 we know, and are able to give account of in-
 finite real Cures, which meerly by the *Canons* of
Astrological skill have been performed. Which
 if so, why then does the Reverend Doctor thus
 bespatter men for Cheats, whom whole Coun-
 treys know to be as *True*, as *Famous* for matter
 of their Profession? or rather, why does he
 thus abuse his own Worship by setting it upon
 Record for notorious slanders? And why calls
 he men *Fools*, whom as wise men as himself
 do wonder at for their great skill? Or why
 questions he thus his own *Wits* and *Honesty*, his
Wits, as if he was not able to discern between
skillful men, and *Fools*; and his *Honesty*, as if
 he spake what he knew to be utterly false, and
scandalous.

SECT. 13. But 'tis endless to observe every of
 his *Rascalries* peice-meal: I shall huddle them o-
 ver therefore in drifts, as one wearied with the
 discourse.

Prov. 26.
16.

discourse. [They have without all Reason or Sense bestowed Houses on the rest of the Planets, B. 7. Ch. 15. § 11.] (says he.) Again [The Foolery of the Trigrams already confuted; in the same Section.] And again in the same [The whole Zodiac, where all these Fripperies are lodged, is but Imaginary.] See how prodigally he counts all the World brutish, senseless, irrational, vain, and foolish, in comparison of himself. And yet it appears, he understands very little of these Houses, Trigrams, and Fripperies of the Zodiac, he so heartily despise's, mock's, and laugh's at. Again, read on how arrogantly it comes from him, [That also is notoriously foolish; that ♀ ♀ and ♂ should from their Conjunction with the ☉ have two fortitudes, and from ☉ to ♂ should have two debilities, B. 7. Ch. 15. §. 12.] And again in the same Section, [It is utterly unreasonable to conceive, that Sextiles and Trines should be good Aspects, and yet a Quadrature which is betwixt both, should be stark naught.] And a little after he adds, [You have seen now, how little worth all the Astrological traditions are, and yet out of these huge nothings of their fictitious Art, is the whole Fabrick built.] Thus talks the Doctor all this while of things, the reason and experience of which it seems he nothing understands. There be, who have diligently observed the tracks and motions of the Planets, and how their virtues increase, or faill, and what by long experience, the compliance of many solid heads hath found out, is charitably communicated to the World. And whether it be the Doctor's Envy, or his Ignorance, who knows? But it appears, that what, Doctors and Divines, as Wise and Reverend as the Doctors own Philosophical Brain, do aver, they have as sound and assured experience of the Truth of, as the Doctor can have, of what

what he tastes and feels in a manner : And yet, as if no body could taste or feel or try but He ; He cries out against all *Fripperies, Fropperies* ; that they are *wild and disproportionable jumps, arbitrations and groundless things, which none but sick-brain'd persons can believe,* and all in the same Section. But the more to betray his own ignorance of the things he treats, see how he adds fictitious stories of his own brain to make out his matters. For what *Astrologer* holds or writes (who understands himself,) that the ☐ *Aspect* is *stark naught* ? but rather that it is *very good,* and of *great use* in many respects, and at worst yet is not above half so bad as the ☿, or the ♄ of the *Infortunates*. Oh that the *Doctor* therefore, had it been but for his own credit sake, had either studied a little more *Astrology*, or that he had never read a tittle of it : For then these *Misunderstandings,* (I will not say *insufferable Follies*) *rash Censures* (I will not say *intollerable Impudencies*) *Mistakes* (I will not say *impudent Impositions*) and unhappy *Untruths* (I will not say *Wilful, Knavish, and notorious Lies and Slanders*) of the *Doctor*, might have well been spared, and happily have saved much of his lost *Credit and Reputation* by meddling beyond his reach. But let us go on [*They have feigned the rest of their houses at random, B. 7. Ch. 19. §. 13.*] That is, the *Doctor* understands not the reason of the Houses, and hence so seems it to him, though who have read and studied farther, know it to be otherwise. [*This recourse to their fictitious phancies proves nothing, Id. §. 18.*] That is in the *Doctor's* judgment only ; but we have sufficiently proved both *his judgment erroneous,* and his own *phancy fictitious,* and He therefore no competent *Judge*. Lastly, He concludes his Chapter with a strange kind of wonder in his own

Eyes,

Eyes, at his close Reasonings, and mighty strength of Argument, as if all the skilful World were forced to acknowledge, how fundamentally he had confuted the whole Art of Astrology, and proved all their fine termes of Art to be a Company of meere sonorous Nothings, and that he hath made them fall down with a clatter, like a pile of dry bones, by the battery he hath laid against them. And now would he sing victory, yet absolute victory, were it not for a blind Fort he spits, to which the Fugitives (as he counts to all Astrologers) do usually make their escape, [B. 7. Ch. 15. §. 17.] Just thus did Cæsar utterly overthrow the Seas, when the Tides made way for him and his Host to pick up Cockle-shells, and he went clear away with them triumphantly into Rome. Thus also have I seen boys throwing their Caps against the Wind, and when the empty darts were driven back into their faces, they would shout for victory. And thus Children use to make Pigeon Houses with Cards in our Countrey, and when they have done, blow all down with a breath, and then laugh they altogether most heartily, to see with what a clatter like a pile of dry bones they come tumbling all of an heap. Also such another victory have I heard tell of on *Walthorne Green*. There were a great flock of Geese feeding, at what time an Horseman riding by, and minding them not, disturbed the gagling Crew, whereat the whole gang grown wrath, the old Gander stretching forth his haughty neck, and brandishing his angry beak, gave notice of his wrath by hissing after the Horses heels. But neither the Horseman nor his Steed once minding the assailants, as neither feeling force, nor dreading danger, rode on without stop, or turn, or regard to what was said or done. Whereupon Sr. Gander seizing an absolute

absolute victory over both the Horse and Rider, returned to his Host, where they all laying heads together with cackling and gagling in their way, raised such a shout of laughter as any one that stood by would easily understand, they had overrun the whole World. And thus the Doctor in his own conceit having hiss't the *Fugitives* all out of the Cockpit, I wish him as much joy of his victory, as had this courageous Gander and his Geese, over the Horse and his Rider.

SECT. 14. Well, suppose we our selves, all the *Astrologers*, *Fugitives* as we are, driven into this blind *Fort* the Doctor talks on; but alas for we, this is not so strong neither, as is our *Impudence* great. [B. 7. Ch. 17. §. 1.] Oh this railing language! shall we never have done with it? Say we not true, when we predict by *Astrology* what's like to be. (As none of us that I know of pretending to infallibility, but may do so many times) then we are *Fools*! And again at other times say we never so true, yet will it not excuse us, but then we are most *impudent* and *rashly presumptuous*, [Id. §. 3.] And [a shameless peice of imposture (he says) it is to impute the truth of predictions to Art.] But lastly lest all he hath brought hitherto of his railing Language should not amount to enough to make us acquit our station, he concludes that the Devil is in us, affirming [that vagrant Demons of the air secretly insinuate themselves into our allions, B. 7. Ch. 17. §. 6.] And to make this good; [How (says he) shall it appear that Cardan's and others Death were not predicted by familiarity of Demons, but by pure principles of Astrology? Id.] How shall it appear that it was not? very good Logick, but better Railery. The Doctor it seems ha's no ground to prove the affirmative, but by railing Language; and therefore he challenges

challenges us to prove the negative. And lastly he concludes, [*That if any thing have fallen out principally right it may as well, nay better be suspected to proceed from the secret insinuations, or visible converse with the airy Wanderers, than from the indication of the Stars, Id. s. 7.*] It may be suspected. Well now I see we are beholding to the Doctor, he doth not call us down right Conjurers, Sorcerers or Witches: but it is to be suspected so. But I would inquire whether as it lies thus, it be not the greater slander? For had he said expressly, that we wrought by the Devil: Then when our selves once cleared, the Doctor had been proved a Slanderer, and a Liar, utterly disabled to be beleived any more. But now lying couched under a *may be*, prove we our selves never so clear of that *may be*, yet still has he room left him for more and more shifts to abuse us. I deny not, but that there are such Creatures as Sorcerers and Witches in the World: but yet between Astrology and Sorcery, there is as vast and wide a difference, as can be between Sorcery and natural Philosophy. But this is the usual shift of Envy and base Ambition, that when a man is overdon in curiosity and neatness of skill, learning or science, they will strait cry out, as the Pharisee against Christ, he do's it by Beelzebub, or by the Devils. And so the Doctor cry's here. Now what kind of language this discourse of the Doctor's yeilds, I would fain be resolved, if or no the Doctor have not a prejudice against all Astrologers? Afore indeed, one would have thought his prejudice had gone no farther then Cardan, or Vaninus, or at farthest unto Apollonius. But now we see it reaches Melancthon as well as Cardan, and the Protestant, as well as the Popish Astrologer, and indeed all Astrologers whatsoever. And be it so, that Dr. More has

Matth. 10.
25

has such a bitter prejudice against all *Astrologers* contents *Astrologers*. Then whether he write false or never so true, who shall beleive him, or be persuaded by him? Every Counsellor praiseth his own Council (saith Sirach's Son). But there are some (saith he) who counsel for themselves, and say, Thy way is good, and yet stand against thee afterwards. Ask no council therefore for Religion of him who is without Religion, nor of a Woman touching her of whom she is jealous, nor of a Coward in matter of War, nor of a Merchant concerning Exchange, nor of a Buyer for the Sale, nor of an Envious man touching Thankfulness, nor of the Unmerciful touching Kindness, nor of an idle Servant touching much Business; nor by consequence of Dr. More touching any part of *Astrology*, hearken not to any of these in any matter of Counsel as is related. For no credit is due to them, whether they speak right or wrong, no more than the common liar is to be beleived, though he speak the very truth. No therefore be *Astrology* what it will, or be it never so had a thing, yet by his ill language this Doctor has declared against it such an infinite and innate sin, that write he never so elegantly against it, yet is his testimony to be debarr'd, he may be no witness against it, neither is any thing he says to be regarded.

Sect. 15. We have only one thing more to offer, and so we shall have done with the Doctor's good language; and that is to shew, not what this *Astrology* in truth is, nor yet what the Doctor hath made it, but might he have his wish, what a kind of Creature he would fain have it be accounted. And first he begins [A rotten Rascal of the ancient Pagan superstition, B. 7. Ch. 14. 5. 5.] Lo, in sacred times where we find Moses and Daniel famous *Astrologers*, amongst the

Ecclus. 37.
8, 9, 10, 11.

Acts 7. 22.
Daa. 1. 17,
18, 19, 20.

best of Jewish Writers; and in Christian times, have we Cardan, Junctinus, Philip Melancthon, Pangelius, Morinus and divers other famous Christian Astrologers, and yet the Doctor blushes not to call it a rotten Relick of Pagan Superstition.

Secondly, [He calls it a thing wholly groundless and frivolous, Id. §. 8.] But he forgets his former Acknowledgments, [How there was magic in the Arts and Effects of the Moon as Astrologers alledge, Ch. 15. §. 3. And what might be attributed to the Luminaries, Id. §. 7.] And what reason there was for V to be the sign of ☉'s exaltation, and for A to be his House, and for S to be the ♀'s House. Now the Doctor having granted all this: Why then it appears something there is for certain in Astrology by the Doctor's own concession, and yet now again all's groundless and frivolous. Who can beleive a man who cannot beleive his own self, or how shall any man rectifie after him, who writes Pro and Contra? But,

Thirdly, He grows more angry, and calls it [an accursed Art, Id. §. 9.] But then beleeves Moses and Daniel, and the three Children, and the famous Melancthon were all accursed persons for studying of it, at least they were so in the Doctor's eye, however holy Writ and all good men might say to the contrary.

Fourthly, He says [It stands upon a phantastick Structure, Ch. 15. §. 7.] but this is a little matter with him, though it be contradictory to his own concession.

Fifthly, He styles it a [Rhapsody of Fooleries, Id. §. 8.] But the Doctor's tongue is grown so slender.

Sixthly, He calls it [a frivolous Art, §. 11.] But no matter what he calls it, since the Doctor himself hath so many times been taken in fictitious stories.

11. Seventhly, He finds fault that the manner of it is *frivolous and ridiculous*, Id. 16. 3. But he should have said so before his tongue had lost its credit; it's too late now. Again he rails at *phantastick Laws*, Id.

12. Eighthly, He comes home to it, and in plain terms calls it *Old Paganism whose Priests were confederate with the Devil*, Ch. 17. 5. 5. I would fain know whether the Doctor himself also was not one of those Priests, who held confederacy with the Devil, when he learned so much Astrology as concerned the Moon, and the two Luminaries: Or if it was not the Devil who made him to know *his name to be the Sign of the 10th constellation*, and *to be his House*, and *White he is D's House*. And if it were so that the Devil taught himself these Lessons, or so much of Astrology, and so made him one of the old Pagan Priests himself; yet let him keep it to himself so far as he knows, and keep his tongue between his teeth from accusing those, of whom he knows no such matter, unless it be a part of his Religion, to hold men guilty of every foul crime upon every mere suspicion, or fond opinion.

Lastly, Having after this sort railed himself quite out of breath, finally he sets it down for granted in all points just as he would have it, That *The principles of Astrology are groundless and frivolous, nay contradictory one with another, and built upon false Hypotheses, and gross Mistakes, and that there is an Affinity and secret Association of Astrology with Dæmonolatry, and that it is a folly utterly groundless, and nearly verging to the ancient Pagan Superstition, bringing in Apostacy and Impiety*, B. 7. Ch. 17. §. 7. And my self being at last too, utterly wearied to hear any more of this kind of Stuff, am so well satisfied

In the truth and worth of *Astrology*, that all what the *Doctor* has said against it, has done nothing else but made the more for it. For as *Virtue* never shines more bright, then where the *Devil* oppose's it most. So all manner of *Truth*, the more evil men rail against it, the more is it to be embraced, honoured, and admired. And now appeal I to all ingenious Readers, whether I have not taken up matter enough out of this *Treatise* of the *Doctors*, to persuade, That whether *Astrology* be good or bad, yet ought all wise men to suspend their Censures, whatever their inclinations are against it, till a more sober person shall seriously take up the Cudgels against it. Or yet if the Reader please rather, bar we all the *Doctor's* railery and ill language, as if he were the soberest man alive; and now Have at him merely by dint of Argument to maintain,

That *Astrology* is a Sacred and a Famous Science, and no such accursed Art or peice of old Paganism, as the *Doctor* impiously goes about to make it.

CHAP.

CHAP. II.

Of the *Antiquity, Sanctity, and Glory* of the *Science of Astrology*, and that it is *no such accursed Art*, or piece of old Paganism, or matter of *Demonolatry*, as Dr. More very impiously goes about to make it; very demonstrably argued, cleared, and made evident,

SECT. I. **T**HE Doctor's Charge against this Heavenly Science find we shewing its Teeth first against its parts severally; and lastly concluding against the whole Body thereof. That which he urges against the *several parts*, find we introduced as it were an *Assumption*, which makes up his *second Proposition*, (the first being understood;) And from whence he concludes, That, which it seems was the *Thesis* of his first intentions. And this *Thesis* (to bring it into as narrow room as conveniently we can) seems to consist of two heads.

First, That *Astrology is a vain Art*.

And Secondly, That it is a *wicked and diabolical Art*, [B. 7. Ch. 17. S. 7. of his Explanation.]

But for more surety, take it in his own Language as follows, [Now therefore to conclude, Seeing that the principles of *Astrology* are so groundless and frivolous, nay contradictions one with another, and built upon such false Hypotheses, and gross Mistakes, concerning the nature and System of the World; seeing it has no due object by reason of the

interposing of the free Agency of both Men and Angels to interrupt perpetually the imagined natural series of both Causality and Events; seeing there is not sufficient experience to make good the truth of the Art, they that have practised therein having not observed the pretended Laws thereof with due accuracy, and therefore if any thing has hitherto been true, it must be by Chance, which quite takes away their plea from Events, so that their Art is utterly to seek, not only for Principles, which I have demonstrated to be false, but for Experiences and Effects, which hitherto have been none; (and assuredly they make nothing of pronouncing vainly, that such and such a Configuration will have such an Event, though they never experience it at all, or very seldom; as it must needs be in the Conjunction of Mars and Saturn, which returns not in 700 years;) seeing also that these Predictions that are pretended to have befallen right, are so few, that they may be justly deemed to have fallen right by Chance. Here now have you the sum of his Argumentation for the Vanity of Astrology, as that it is [a foolery utterly groundless.] And from hence goes he on, saying, [And seeing if any thing has been foretold very punctually and circumstantially, it may as well, nay better be supposed to proceed from the secret insinuations or visible converse with the airy Wanderers, then from the indication of the Stars; and lastly, seeing there is that Affinity and secret Association of Astrology with Divination, and ancient Pagan Superstition; that person must have a strangely impure, and effascinating passivity of phancy, that can be bound over to a belief or liking of a Foolery so utterly groundless, as Astrology is, and so nearly verging to the brink of Apostacy and Impiety.] Here's the sum of his Argumentation for the Wickedness of Astrology, as that in so nearly verging the brink of Apostacy and Impiety.

Impiety. And 'tis enough, now let us see what *Astrology* has to say in answer, and that first to *his Vanity*, and then to *his Impiety*.

SECT. 2. To prove the *Vanity* or rather [*Feebleness*] of *Astrology*. (as the *Doctor* calls it) He sets a Puppet upon a Frame with four rotten Legs, which must needs fail it, and in the mean time standing by to see it fall; he hatche's a loud laughter, as if *Astrology* were utterly fallen down and broken, and yet no such matter, so much as towards.

First, He begins, [*Astrology* a *Feebleness*, because the Principles of it are *Groundless* and *Frivolous*, *Contradictory*, and built upon false Hypotheses, &c.] But why so? And first, why so *Groundless* and *Frivolous*? It is in this thing, in which he seems to hint especially at the *Influences* and *Aspects* of five of the Planets, and the *Aspects* of the whole seven, which things he alledges are *groundless* and *frivolous Phancies*, and a *Rhapsody* of *Fooleries*; [as B. 7. Ch. 16. §. 1, 2, 3, 4, 5, 6, 7, 8. of his *Explan.*] In answer to this, first, take we up the Gentleman's own grant, [§. 3. The Moon (he acknowledges) in the Full, fills many things with moisture, which effect is both sensible and palpable and also reasonable: First, because of her proximity; Secondly, because of the reflexion of the Sun-beams from her Body, which being but of a moderate power, melts the Air and vapours into an insinuating liquidness, but do not dissipate them, as do his direct beams by Day. And this feat (he doubts not) but that any other of the Planets would perform, if they were so placed, that their Discus would seem of equal bigness with the Moon, and she were removed into their place.] Again he grants, [§. 4. That by certain experience we find, that the flux and reflux of the Sea, depends on the course of the Moon, so that there

can be no deceit in the business.] And again, as to the Loadstone and Polar Star, he grants in the same Section, [That there are some sensible effects from the Heavens certain and constant.] But [it is not (he says) so much the influence of the Heavens, as the Magnetism of the Earth, in which the direction of the Needle towards the North consists. Because three Miles from Rossebury the Needle amidst a many Sea Rocks, ceases not to turn about for the space of a whole Mile.] Thus much hath fallen from the Doctor's lips without crushing or pressure. Only as he quotes it from Sir Christopher Heydon. . And because he has so ingeniously set down the Argument of that learned Knight on behalf of Astrology [Ch. 15. §. 1.] I am unwilling to do the Doctor too much wrong as together with his concessions, to deny his quotations the liberty to go along with them, and from the Doctor's own Pen, speak as follows, [It's plain that the Moon hath a moist influence, and that at her Full the brains of Beasts generally, the eyes of Cats, and the meat of Shellfishes are swelled to a greater bigness; and that they are lessened in the Change. That the Moon also guides the Ebbing and Flowing of the Sea, whose influence is equally seen, when she is under the Horizon as when above, when near our Nadir, as when near our Zenith. Whence is it plain (say they) that the Heavenly Bodies have not only an influence besides light, but more searching and penetrating when light is self, as being able to make its way through the thickest of the Earth, and to reach its effects on the farther side thereof: Both which wonders they farther confirm from the Magnetical Needle that looks towards the Pole Star, though on the other side of the Tropick of Capricorn, when the North Pole will be hidden twenty or thirty degrees below the Horizon: Whence is it manifest

(say

(say they) *that the influence of the Pole Star pierces through the bowels of the Earth, and is a numerous Argument of the secret and irresistible virtue of the rest of the Heavens.*] Thus writes the Doctor by way of quotation out of Sir Christopher Heydon, as who would say, what might be argued on behalf of *Astrology*. And the truth is, the Doctor has so ingeniously compiled the Arguments on *Astrologies* behalf altogether in one entire Chapter, and set them out in such neat apparel, and in so good order; (Ch. 15.) that as they stand holding together so unanimously, and maintaining their cause so chearfully, methinks they look so confidently sweetly on the Opposer, as if they were at strife, whether to wooe or daunt the Adversary to their side. But on the other side the answers to those Arguments, and all that comes in against *Astrology*, do come up so disjointed, rough broken, and so fearfully one among another, as if the Doctor had undertaken a notable design, whereby under colour of destroying *Astrology*, he hath set it out so neatly, and upon so firm a Basis, as never to be overturned; and hath purposely shot at it, with the throwing of his Cap only, as if he never intended otherwise then to be foiled, and that shamefully, in order to advance *Astrology* the more, and that he may hereafter practise it himself with the greater grace and freedom, maugre all exceptions that can be brought against him. And to this purpose I have the more readily taken up the Cudgels, in order to comply with such a kind of will of his.

But however to return unto his *Concessions*, and they compared with the Objection on the other side, unto which they refer: First, *Does the Moon swell many things with moisture in her Full?* (as is granted,) And does this swelling with
moisture

moisture extend unto the Brains of Beasts, and Eyes of Cats, &c. so as to make them bigger at the Full, and lesser at the Change. (as is proposed in the Objection, and not denied in the Answer?) Why then it seems the Moon has an influence, though the other Planets have not, that by the Doctor's own Concession? No, he says the Doctor, though such effects do flow from the Moon, yet is it not by means of any influence of her's, but of the Sun beam, reflecting from her Body, and thereby melting the Air and other Vapours into an insinuating liquidness. Well, but which way gets that liquidness into the Brains and Eyes of living Creatures? Sure our great Philosopher has not so little reason as to imagine, as if these Brains were water-soak's only, as the Baily when it is steeped in the water in order to be made Male! And yet it can be no otherways. For does he not talk of a liquidness, which flows without insinuate's into those Brains and Eyes. And that collected from an Aery and Vaporous matter too? But I wonder how possibly this crafty liquidness got through the head, the skin and skull, and without once stirring those most outward parts, with any kind of alteration, wrought only upon the Brain, which was so close lockt up within. For do we not easily observe, that when such a liquidness invades the kernel of any Fruit, it never toucheth that inside, until both husk and shell are either rotted off, or so swell'd in substance as to cleave insunder? But besides, every Novice in Husbandry does know, that this kind of liquidness, though it can insinuate, yet is it not so quick at it. There are many Seeds, as Haws, and Holliberies, and others, whose Shells are not near so thick and hard as are the Skulls of Beasts, and yet is it almost a two Years time before this li-

quidness

andings can thorowly act upon them: And yet
 shall we be so thick skin'd as to imagine, as if
 the *strongest Labourer* could dig thorow, and dive
 beyond skin and skull in a Nights time, and be-
 come in another! But what is worst of all, how
 much is it to phancy, as if the *skin* of *Sensitive*
Animals was wrought upon by *liquid Insinua-*
tions, as are the *Stems, Roots and Seeds* of *Vege-*
table Plants! For although outward applications
 may have so much influence upon the *Eye* or
Brain, so as to pain or ease them by insinuating
 Powers, yet that Power which *nourishes* and
 by consequence makes full *Brains* and *Eyes*,
 or for want of exercise *empties*, and makes less
Brains, or by any other way causes the *Eye* or
Brain to *thrive* or *diminish*, must necessarily be
 maintain'd from within, from the *Stomach* and
Belly, and not merely from any act of *Sun* or
Moon from without only. And does the *Moon*
 work this swelling of *Eyes* and *Brains*? Why
 yes, that's granted, and if so, then needs must
 he do it by working upon the *Stomach* and
Blood of that *Beast* or *Cat*, whose *Eyes* or
Brains she swells; and if so, how then can it
 be otherwise, but that she hath an *influence*,
 whereby at certain times she affords more virtue
 to the *food*, and *blood*, by means whereof it
 feeds more full and thriving at sometimes more
 then at other some? For, take a certain quanti-
 ty of *dust*, and mingle it with water and lea-
 ven, and all the Art that may be, and seeth or
 bake it, and it thrives not after all, as to be
 more or less: But then take a certain quantity
 of *Meal*, and use it after the same manner, and
 loe it comes forth of the *Oven*, or the *Pot*, al-
 most twice as big as it went in, and this it does
 by reason of that virtue which lodgeth in the
Seed whereof it was made. And therefore by
 the

the same rule say we of the swelled Eyes or Brains, that it was not the meer *liquidness*, or any kind of *betnesse* which made them so, but a certain *virtue* secretly infused into the food, and blood which made them thrive thus; And this is it, which the *Moon* hath done, (as is concluded.) And therefore follows it unavoidably, that the *Moon* not only does such things, but that by a certain influence she does it, whereby she distills her *virtue* sometimes more, and sometimes less.

Sect. 3. Secondly, Does the *flux and reflux* of the *Sea* certainly and without all doubt depend upon the course of the *Moon*, (as is granted.) Then there also greatly does appear the influence of the *Moon*? But no, says the *Doctor*, the *Moon* does it by a *rational ground*, [Ch. 16. 3. 4.] And to prove this rational ground, he quotes *Des Chartes*, and from him affirms, That the *Ellipsis* of the *Cælestial* matter is streined by the *Moon's* Body, which makes the *Æther* flow more swift; which is a plain and *Mechanical Solution* of the Phenomenon. Thus contrive's the *Doctor*, as if the *Moon* caused this *Ebbing and Flowing* of the *Seas*, but not by any attractive or expulsive *Virtue* or Influence, but as if the *Boys* with a great *Befome*, were driving the water of the *Kennel* sometimes this way, and sometimes that, with a violent drift; or as if some great stone haled up the *River* and back again, should cause the rowling of the water to and fro. Now the truth is, such things may be, here below with us. But to say what is done beyond and above the *Air*, how come we I wonder to know that? And yet says the *Doctor*, this is a plain and *Mechanical Solution*. But not so plain by his favour, unless we know better, of what kind of nature that *Cælestial* matter is he treats of, or that

that he could tell us. For do not we know that the Air is a subtile and a curiously made thin Body, which aptly and easily with very small or so force upon its next Neighbour makes way for greater Bodies to pierce and pass thorow it; and we have much of reason to believe, that the Celestial matter is much more subtile then that. So it can make room enough for the passage of the Moon's Body thorow and thorow it to and fro, without any the least disturbance to the Air or Waters. But on the contrary, that there is no such thing in nature, appears by this, in that whilst the waters are carried hither and thither by the power of the Moon, the Winds are many times contrarily disposed. For were the Waters driven by a force of the Moon's Body driving the Celestial matter, and that the Air, and the Air the Waters: Then would the Winds also (which are lighter then the Waters) be driven also by the same violent Air, even as the Waters are; but this we see is not so, and therefore neither can be the other. But this argument rather looks much like that of a blunt Country Gentleman's, who understanding but little of the *System of the World*, conceited the Earth to be fastened unto the North and South Poles by great and massy Cakes of Ice, upon which not hanging so steady, but that it is tottered to and fro by the motion of the Moon; which therefore as it reels towards the East, swaggles the whole water of the Sea, floting the same way; and as it returns back again Westward, brings all the whole Sea with a swaggle back again to Landwards upon us. Now the truth is, let them conceit this way and the other what they can; there is no man can propose any certain Mechanical way, whereby this rare Feat should be thus wrought. It is therefore enough
for

for our answer at this time, that the Doctor has granted it to happen certainly by means of the Moon. For hence we are able to say by authority from our *Magicians*, that the Moon has the *flux and reflux* of the Seas, and all they will be able to shew demonstratively how it is otherwise; we must go for granted, that she does it by an *influence* strange and secret beyond all what we are able to conceive. And all then, the Planet the Moon must be allowed to have such *Foolery* (as the Doctor styles it,) which we call her *Astrological Influence*.

SECT. 4. Thirdly, *Are there some sensible effects from the Heavens, which are certain and constant, (as is granted,) and particularly, is the Polar Star such a sensible effect upon the Magnetic Needle?* Why, then it must necessarily follow, that the Heavens have their Influence, and particularly, that the Polar Star has its Influences upon the Magnetic Needle, and that searching and penetrating thorow the very Body of the Earth, as by common experience may be, and is daily verified. No, but says the Doctor, it is the *Magnetism of the Earth*, and not of the Polar Star which draws that Needle. And he renders his reason for it. For some three Miles from *Rosbury* the Needle will turn round and round for the space of a whole Mile. Well, it seems then, it is between the Earth and the Polar Star; one of them, then it seems, must needs have an influence. But suppose we, it should be the Earth that carries this *Magnetism*. Is it the whole Earth that does so, or some part of it only? If the whole Earth, why then turns not the Needle Southwards, as well as Northwards? And if it be some part of the Earth only, where is that part? Or is it amongst those Rocks some three Miles from *Rosbury*? But if

So, why then beyond that *Rossebry* and those
 three Miles of it, does the Needle turn North-
 wards, and not rather towards *Rossebry*? Is
 the *Magnetisme* in the *Earth* then; why if so,
 is in no one part or place of the *Earth* it seems,
 but in several; it is about *Rossebry*, and beyond
Rossebry more North, and who knows where
 the end of it is there? But be it so, that it be
 in the *Earth*, and yet no man knows where in
 the *Earth*, what ground have we that it is in
 the *Earth*? Or are the *Doctor's* Principles as
 groundless and frivolous nay and contradictions as
 our's of *Astrology*? It seems there is a strange
 sympathy between the nature of the *Polar Star*
 and the *Magnet Stone*: This Stone, if it be nigh
 to the Needle, has it seems a palpable power to
 attract the Needle towards it self. And this it
 can do (as some say who have seen the experi-
 ment) though there be the thickness of a Table
 Board, between the Stone and the Needle. And
 in this case, the Magnet leads away the Needle
 to the *Polar Star*. But this is the truth of the
 case about *Rossebry*, It seems there is some *Mag-
 net Rocks* thereabouts, which draw the Needle
 round as it comes near to every of them, and
 being near hand, they draw away the Needle
 from the *Polar Star*. But after a small distance,
 their virtue fails, and then the *Polar Star* draws
 it again. But to conclude, is this virtue of
Magnetisme in the *Earth*, or any part of it, as
 the *Doctor* says? Why then this power of at-
 tracting the Needle would be but weak, and at
 a certain distance only; for so the *Magnetick*
Rocks at or near *Rossebry* work but within their
 distance, and that's but small and very mean. But
 a *Magnetisme* there is, which draws as far as from
 the North Pole unto beyond the Tropick of *Capri-
 corn*, and that through the very Body of the
Earth,

Earth, and that therefore can be no *Magnetism* of the Rocks of *Rosbury*, no nor were all the *Earth* from *Greenland* *Northward*, nothing but a *Magnetick Rock*, yet could it not do such a *Feat*. And therefore good *Doctor* bethink again, such 'tis, and must be no less then the *Polar Star*, and not the *Earth* which influences the *Needle* thus: And if so, where's the *Foolery* now?

Sect. 5. Lastly, It is granted by the *Doctor*, That he [doubts not, but that were the other Planets any of them in the *Moon's* place, where their *Discus* might seem of equal bigness with her's; and she away from where she is, in their place; they might do the like Feats as she does.] O excellent Conceits, and from an Enemy as favourable as one would wish!

For First, That the *Moon* has a mighty power, or virtue, or influence, or somewhat, call it what you please, whereby she swells the *Eyes* and *Brains* at her *Full*, and carries the *Seas* up and down, here and there, as it were at pleasure, is granted.

Secondly, That the other Planets, such as ♂ ♀ and ♂ , have every one of them as much power, or virtue, or influence, or somewhat, only they want proximity, as to us, in order to exercise that power upon us, as the *Moon* does. Now this is as much full, if not more, then any *Astrologer* would say himself, saving that wherein the *Doctor* is apparently oversighted, mistaken or lost with ignorance, concerning the power of proximity, and the virtue of a seeming *Discus* with the Planets.

For First, For matter of proximity, the *Doctor* it seems is yet to learn, how the *Heavenly Bodies* are neither helped by proximity, nor hindered by languinity in the exercise of their powers, or in the pouring down of their Influences.

It seems, either he had forgotten, or did not know, that the farther the *Moon* is from the *Sun*, the greater is the light she receives from him; and the nearer she is to him, she receives still less and less. And it seems, either it was out of his head, or he had never heard or understood, That the *Magnetical Needle* is as constant to the *Polar Star*, and as diligently attending it, as well in the utmost Southern parts of the World, as in the nearest Northern Coasts almost under it. And again it seems, however it came about, that sure the *Doctor* took the *Heavens* and the *Aether* in them, to be as it with us here on Earth, full of *Rocks* and *Mountains*, *Stone-walls*, and *Church-splees*, and great thick *Woods*, which interpose the power and virtue of the higher Planets from lightning on us at so great a distance: Or else he mistook the *Planets*, to be meer *Opake Bodies* of yellow or red Clay, dull Souls, like old men, who see not without their Spectacles. (*Cb. 16. s. 8.*) For so (say's he) were they in the *Moons* place they might do much: But what would you have from *Dunstable-hills*, be they never so white, and shine the *Sun* never so bright upon them, yet is it not possible, they should appear beyond *Tork*. And as for the *Moon* her self, he takes her to be no more (it seems) but as it were some great House built with *Mud-walls*, and great *Glass Windows*, which carried in the *Heavens* about the *World*, is good for nothing but to convey the light of the *Sun* by reflexion upon the *Earth* by night, when the *Sun* is out of sight himself, or the heat of the *Sun* by the same reflexion thorow the vapours of the *Air* to fill us with moisture: And lastly, as for the *Sun* it self, which gives the *Moon* her whole light, he conceives that too, to have no more then a meer general influence of

D d

beat,

heat, and that by this meer heat only, it cherishes and excites the seminal Principles of things into actual perfection, and all no otherwise then the Egyptians, and Livia's Maids of Honour were wont to do, when they hatcht their Eggs without help of the Hen. (Ch. 16. §. 6.) Thus strangely goes the Doctor on, undervaluing these glorious Bodies through his ignorance, or forgetfulness, or both, not knowing what he does. For do we but overthrow these fond conceits of his, then all he has said against Astrology, how frivolous and how foolish a thing it is, falls to the ground, and the Fool immediately flies in the Doctor's own face. To confute them therefore,

First, Let him but read over again his own Objection, out of Sir Christopher Heydon (Ch. 15. §. 1.) [They alledge (says he) that it is a thing beyond all beleif, that such an innumerable company of Stars, whose light is not considered, nor their position so exact for Ornament, should be made for nothing else but to look upon. Therefore say they, there is some other Mystery in it, and that they are indued with certain hidden influences, and have their severall peculiar virtues, as the Herbs and Flowers of the Feild. Again, the Earth and Water being such simple Bodies as they are, the various productions in Nature could not be, were it not for that infinite variety of the Caelestial Bodies, the Stars and their severall influences upon the Earth. Again, Yearly experience teaches us, that the approach of the Sun renews the World, and makes an annual Resurrection of Plants, and Insects, and such living Creatures as are born of putrefaction, and have no other Father then the fiery bearded Sun. If then this one Planet does such rare feats, certainly the rest of the Planets and fixt Stars do not stand idle as Cyphers, but have their virtues and operations as well as he, whose virtues and influences say the

Star

Stargazers, our Art doth punctually and particularly define.] Thus speaks the *Objection* in the *Doctor's* own Language, & he may remember, it is but very little of it, which he has laboured and shifted to evade, & just nothing of it, which he has answered.

Secondly, The *Doctor* may understand, that however himself may be to seek, and has not observed so much; yet are there amongst (*Stargazers* as he calls us) such who have very curiously watched all the 7 Planets, and many of the fixt Stars; and do find by certain experience, and that without any deceit in the business, and as sure as he has it, that the Moon leads the flux and reflux of the Sea, that they all have their proper influences upon us, even as the Moon upon the Brains of Beasts, &c. But if the *Doctor* will believe none of us as to this matter, yet let him go to the Sheep-herds in the Field, and inquire of them; if a Lamb or a Calf yeared or calved in the New Moon be not usually giddy, and do not usually die of such Giddies, unless it be that the Planets ♃ or ♀ are situat in some such Aspects at birth, as to prevent those Giddies, or to preserve life at least when those giddies fall? Or let him ask the good Wives, or their Midwives, who have had warning of such things, if they have not often observed how the Planets ♀ or ♃ either rising or setting at, or very near after the time of birth, do not certainly kill such Infants as are then born? And if he cannot find such Wives or Midwives, I'll do him the favour to render him an account of experiments enough and sufficient evidence of the truth of the same. Or if none of all these may be believed;

Thirdly, The *Doctor* may be pleased to study the Holy Writ a little better, and he'll find it recorded there to the same purpose.

First, Doe's he not find tell there of the

Job 38.
31.

Judg. 5.
20.

Gen. 1. 17,
18.

Jer. 31.
35.

Constellation of the *Pleiades*, and *Orion*, how the Almighty challenged *Job*, if he was able to restrain the one, and unbind the other? Now if they had, or have no influence but their mere light or ornament in the Heavens, what was that then, which was to be bound or unbound in one or the other? Canst thou restrain *Pleiades*, say He? It appears therefore, that the Stars called *Pleiades* have great influence, either to help or harm or both, as occasion serves, and this was it of which God asked *Job*, if he could prevent them in either? Again, it is said of the Stars, that in their Courses they fought against *Sera*. Now what can be understood by that fight, but that something they did? And if something, which way was it? not by Sword or Bullet, nor by meer standing to gaze, or to give light, but by some secret way they had every one of them, as their Course came up to afflict the Enemy. But especially of the Sun and Moon it is said, how God set them in the Firmament, not only to give light upon the Earth; but also to rule over the Day and the Night, and he made the Stars also; but these it seems as subordinate and ruling under the others. Now this rule must needs be more then a bare giving light and heat. For the Moon is but subordinate her self in both these things unto the Sun: And yet had God given her Ordinances of her own, and the Stars Ordinances of their own, whereby they also rule in the Night. Now to rule, and to give Ordinances to the Suns of the Day and Night, can be no less then to sway over them in command and power, so as to help or hinder, and to kill or save, and such like. But especially is the great influence of the Sun declared in holy Writ, in that our Saviour who is the Life and Salvation of our Souls, is described

the World under the similitude of the *Sun*, as he is called the *Sun of Righteousness that should arise with healing in his Wings*. Now were it so, that the *Sun* was not a *Fountain of life and health*, as well as of *Light*, to what purpose is *Mal. 4. 2.* he called a *Sun with health or healing* ? &c. Again, he is called the *Day-star which shall arise in our hearts*. It is not said in our minds, where the *light* seems to reign, but in the *heart* where hence the *life comes*. Intimating that as the *Sun* gives natural *life and health* unto the *heart*, even so does *Christ* give *Spiritual life* unto the *Soul*. *2 Pet. 1. 19.* Whence is it manifest out of Holy Writ, that as our Lord *Jesus* by his *Grace and holy Spirit* does give life unto the *Spiritual World* ; so does the *Sun* not only by his *heat and life*, but also by a vivifying virtue lodging in his influence, give a *natural life* unto the *Earthly World*. Or else in vain was such a Comparison made between *Christ* the *Heavenly*, and the *Sun* the *natural light*. *Revel. 1. 16. & 12. 1.* But as for those *Eggs* the *Doctor* talks of, with disparagement of the *Sun's* influence, which seemed to be hatched with *artificial* heat without the *Sun's* help, it must be remembered, that in all those *Eggs* was there a seed of life fore-prepared by the influence of the *Sun* and *Moon*, and other Planets upon the Hens from whose Bodies those *Eggs* were gathered, inso-much as nothing was wanting but heat only to perfect the act of producing the fruit : And yet that heat too, whereby they were produced, was not merely artificial, because the *Sun* has an influence upon all *heat*, (as opportunity serves) quickning and qualifying it, with a vivifying faculty, saving that when the excess destroys, and the evil influence of the Planet δ interposing debauches it. But what says the *Doctor* to the *Insects*, can he produce such too by *artificial*

beat? Or will he grant that the *Sun* works by a quickning, as well as by an *beating* influence? Which if not, let him say which way else flows forth that life they have, or else the Principles of *Astrology* will be clearly quit of all his *groundless* and *frivolous* foolery he charges upon them, and the charge will henceforwards rest on the *Doctor's* own door; he having granted by his own Concessions so much, as with this little help I have added to them by way of explanation of the Case only, will amount high enough to prove all those things to be the very *Truth* and *wisdom* of *Nature*, which he brands with these opprobrious Calumnies of *groundless* and *frivolous* Fooleries, and *Rhapsodies* of Fooleries, and abundance of such like stuff. But seeing he hath singled out the parts of *Astrology*, and fallen upon each part in particular, I think myself therefore concerned as particularly to vindicate those parts from his foul mouth'd Pen.

Sect. 6. The first part he begins with, is the influence of the *Planets*. And as a foundation to his work, he proposes to himself by way of Objection thus, [*Ch. 16. S. 1. That the Being of the Stars and Planets would be useless, were there nothing in the Art of Astrology.*] To this he answers No. For were there nothing in the first Stars but light and heat, it would not follow. And why? Because the wiser and later Philosophers have made them as so many *Suns*. As if because they are *Suns*, it were excuse enough for them to stand for *Cyphers*, whereas standing for such, the more rather is to be expected from them, the *Sun* being the Prince of all Stars, as the most noble and well bred beyond them all. But how does he prove them as so many *Suns*? The wiser and later Philosophers have made them so. That is, they have conceited so, and as wist as they

they are of another opinion. And yet (says the Doctor) this Hypothesis our Astrologers must confute, before they can make good the force of their first Argument. The Hypothesis it self is but a meer conceit, without proof, and yet forsooth we must confute it. Sure the Doctor has forgot since he was in the Schools what belongs to an Argument. But suppose them so many Suns, and without all influence but Light and Heat, Whom is it they are made to shine to, or to make warm? As for us, we feel nothing of their heat, and make ten times more use of a Candle, then of their light. For whose use then were these multitude of Suns Created? In answer to this, the Doctor refers us to B. 3. Ch. 1. 5. 6. of the *Expla.* where we find naught to the purpose but a Verse out of blind Homer.

Ἄστρον ἴσ' ἀθανάτοισι φῶς φέει καὶ βροτοῖσι.

Englished thus,

He rose to shine to Gods as well as men.

Well fare old Homer at a dead lift, the blind man hath hit the mark by chance. But ah poor Doctor! what a shift was here, to fly for refuge to a poor blind Poet, to help him out in a point of Philosophy that Homer himself could never possibly understand. But it was well apply'd however; for the Doctor's poetical Suns, and Homer's poetical Gods, are very well met. Next, as for the Planets, he answers, that the same Philosophers have suggested, That they may have some such like use as our Earth has, that is, to be the Mothers of living Creatures; But what living Creatures? Nay, says the Doctor, they have designed nothing concerning the natures of them, and 'twas wisely contrived, their Opinion becoming thereby so much the more harmless and unexceptional,

nal, as it is in it self highly probable: For as much as the Earth, as well as h and M move about the Sun, and is as much a Planet as any of them. As the best Astronomers do not at all nowadays stick to affirm. Which does utterly enervate the force of this first general pretence of the Astrologians.] Now I see the Doctor is in good earnest, and does really think us Astrologers to be meer Fools, who will aptly be hang'd out of our Argument with meer topical Arguments. But who made this man a Doctor I marvel ~~that~~ is highly probable (says he,) and that's the utmost of his Argument, and yet how confidently he concludes, *that this first general pretence is utterly enervated, yea utterly cast down and left.* But what if the Earth were certainly a Planet? And the Planet h , M &c. were all Mothers of living Creatures, as well as the Earth, what's all this to the purpose? God made the Stars and Planets for us, and to influence us, and whatever Chimera's may dwell within them, yet as the Argument says, be there nothing in the Art of Astrology, notwithstanding shall they be useless to us. Thus see how this Reverend Doctor proves that there are Castles in the Air, by eating of Apple-pies, and he who has but a competent patience, let him listen to his close way of reasoning, or the way of his close reasonings; as the Doctor calls for them to do, [Ch. 16. §. 17.] But it seems the Doctor was well enough aware what rotten legs his Argument stood upon. For else why did he make such provision against its fall? Though there were (says he) certain virtues and influences in every one of them, yet it does not follow that they are discovered in their Art.] This is his reserve now, in case his sore place should hap to be rubbed. But neither will this help him.

For First, It follows, that for certain, then there is a certain *Art of Astrology*.

But Secondly, Whether our *Art* be that true *Art*, I shall leave, till I come to treat more fully of that subject.

Se^{ct}. 7. Next (Ch. 16. §. 2.) He undertakes to answer to that of the various productions of Nature, how they can be, be it not for that infinite variety of the Celestial Bodies, the Stars and their several influences upon the Earth and Water, which are such simple Bodies of themselves. And he says, That though there were this variety in them, yet because this variety reacheth every point of the Earth, the product would be the same, unless the particles of the Earth were diversified by some other Cause. Next, that neither the variety of influence of the Stars, nor of the Heavens, if they are merely material, are sufficient causes of productions here below. Again, that the Celestial matter is every where, and that the Earth swims in it, as Wood does in Water, so that we need not have recourse to so remote unknown activities. And lastly that the general *ἀβυσσος οὐρανίου* or the spirit of Nature is every where ready to contrive the matter into such shapes and virtues as its disposition makes towards. And this is enough and more then enough, to take off the edge of the Knight's Argument. Well fare a good forehead however, right or wrong. But be it so, that the spirit of Nature is every where ready, yet how knows he that the Celestial matter is also every where? We know that this Earth, whether it be fixt or moveable, however is wrapt up in the Air, and swaddled with Clouds and various Meteors: And beyond that, how it swims in the Celestial matter, the Doctor may aptly inquire and suppose; and when he has done all, its but his opinion. And therefore out of what he does not certainly know

know he can make no certain proof. But be this *Celestial matter* never so much, as himself conceives, or would have it, yet he must remember that *Nature* operates not confusedly, but in a just order and method; and not according to any list or choice of her own, but as she is ordered by her Maker in a certain Method; and that not all immediately out of *Coelestial matter*, as the Wood swimming in Water, not yet by one sort of Instrument: but as she has a vast Fabrick or Work-house to work in, and Millions of Tools to work by, and all those have their several employments, and therefore are not intermixt as the liquid water mingling all together within it self in one entire Body, but are situat each in their ranks, and places; so neither the *Earth* nor the *Air* about it can be so situat, as to swim all parts of it at once in the *Coelestial matter*, much less to apply every part of the *Earth* to its proper Instrument of *Nature* so as to be wrought by it, with an immediate conjunction: But these productions here below must necessarily be caused by the Activity of remote Instruments and their Influences: but whether those Influences be material or immaterial, I am not concerned to prove. Yet whether they are the one or the other, are they certain causes of productions at as great a distance as the *Starry Heavens* are from the *Earth*; as may be seen in the influence of the *Polar Star*, which draws the *Magnetical Needles* pointing upon it self, from the utmost Southern Coasts. But what is most to be admired with me is, with what strange confidence or forgetfulness the Doctor can deny, what he professes elsewhere to be a truth: It is in his [*Immortality of the Soul*, B. 11. Ch. 10. §. 6.] Where he acknowledges, that the *Weapon-Salve* applied to the knife that made the wound,

wound, does cure the wound it self. Now if Salve, which is a material thing, can operate thus at a distance from the wound, and that as some say, at a hundred Miles off, from the weapon whereto it is applied, why shall the Stars be rendred insufficient to do as much, or more, according to that degree they are in virtue, beyond all that the Earth is able to produce? But says the Doctor, this is not by a *Mechanical* but by a *Magical sympathy*, in a lawful sense. And what does the Doctor know, but this of the Stars may be so too? Or rather how came the Doctor to understand, that this *sympathy* of the *Weapon-Salve* is not *Mechanical*? Has he an eye so curious, as can watch the *Air*, and that so as to be able to say, what strings more subtil, thin and fine then Air it self, do run along between the knife and the wound, and that so as to carry the sympathy between the one and the other; and all this so exactly, as to determine when there is no such matter? I doubt rather the Doctor has some ill position of \odot , either upon his *Ascendent*, or the J in his *Nativity*, which inclines him thus rashly to disgrace his Worship, by so confidently asserting *what is*, and *is not*, before he *half understands how 'tis*. Such another peice of *Rashness* is it when he asserts the [variety of *Celestial influences reaching every point of the Earth*.] I wonder whether the Doctor had repented yea or not, of that opinion of his, about the *Weapon-salve*, before he came to treat of the Stars and their influence! Or whether he had forgot it! Or whether he well understands what he writes, when he tumbles it into Print! For let him but consider, does the influence of that *weapon-salve* from the weapon it is apply'd to, equally reach all wounds between that and the wound it cures; or missing all others, does it

it meerly touch the wound made by that weapon, whereon it sticks and works? The Doctor knows, it points meerly at that one wound, and be there ten thousand wounds between, yet it misseeth them all. And so may he as well conceive that the influence of every Star, and of every part of Heaven does not like water scatter it self into all pores of the Earth as it flies along, but though one Star may have more then Millions of influences going at once, yet as the weapon salve sends it forth each into its proper object. And all this without diversifying the Earth, or any parts thereof.

Sect. 8. Thirdly, Having acknowledged a power in the Planet Luna, which yet he is unwilling should be called by the name of Influence, though it do never so much influence, or insinuate as he calls it: Yet an insufferable folly (he says) it is to argue from such reasonable and palpable effects of the Moon, that the other Planets also and fixt Stars, have as powerful effects upon us, which yet we can deprehend by neither reason nor experience.]

First, The charge [as powerfully] is false, the Astrologers do not say so, as I have shewed afore.

But Secondly, That if the Moon which is one Planet, have such and such influences, which are so apparent as they cannot be denied, what hinders, but it may aptly follow that her fellow Planets may have influences too, though perhaps not altogether so apparently to be discerned. The Planets appear to us, as so many Creatures all of a kind. And in such a case, whatsoever is the property of one of them as a Planet, may very safely be applied to the other. As when I find it is the property of a man to speak, I conclude that very probably all men may speak. And when I find that

that a Goose does naturally *gaggle*, I am apt to think that all Geese can do so too. So therefore, when I find that the *Sun* and *Moon* have power of casting out their *Influences*, each of them their proper *Influences*, I conclude that their fellow Planets can *cast influences* too, though all of them their proper influences. Also we observe the *Plants* that have their *virtues*: And when we have tasted and tried this and that, and find what they can do, we conclude that the rest have their *virtues* too as well as they, though as yet we have not tasted. But says the *Doctor* there is *reason and experience* for the acts of the *Moon*, and not so for any of the rest. Alas, the *Doctor's* reasons are but *postulations* or *suppositions* at best. And as much may be said for the best. But for matter of *experience*, we who have made the tryal, do find by experience, all that is written of the other Planets and their proper *influences* to be true. Only there is the more diligence and vigilancy required in the tryal, their tracks being not so palpable, as are those of some acts of the *Sun* and *Moon*. Now the Argument runs only thus, If certainly this one Planet does such feats, then the rest of the Planets and fixt Stars do not stand for Cyphers, but have their virtues as well as he. And this no doubt but any rational man will say is very good reason. But the *Doctor* not able to say against it, yet crys out *unsufferable folly*. And in the next Section, instead of arguing to the same kind of discourse, all the Argument he brings, is nothing else but a *loading Astrology* with Lies and Slanders; *As if without any reason or experience that this is the cause of that, we attribute one thing for another.* And now what shall we, or need we to answer in this case, unless it be, that the *Doctor* may be ashamed to drive

drive such a dirty trade of *Billingsgate Poetry*? And again, That because there are some sensible effects from the Heavens certain and constant, that therefore we imagin what effects we please to proceed from this or that particular Star, without due experience or reason for the same. This is another *Billingsgate story*, and we need answer no more to it, but that it is a meer invention of the Doctor. For we have experience both certain and apparent, and are able to shew it; as sure as the Needle is to be seen pointing to the North, saving that the experiments are not so visible to sense, as they are to reason apparent.

Sect. 9. Fifthly, He calls the [*Station and Retrogradation of the Planets*] a gross mistake. Because (saith he) those Phenomena are not real but seeming. Which he calls a scurvy slur to these Astronomers.] Alas good Doctor! To see how, while his Worship is laughing heartily at our mistakes as he conceits, he never beholds his own ignorance. 'Tis well known, that we, (who are as able to calculate an *Ephemerides* as himself, and many of us have done it, and given warning of the Planets direct and Retrograde) do understand the meaning of the Phenomena past mistake. But however seeming this *Station and Retrogradation* is, by experience such is it found unto us, as if it were really so. And diligent observation is able to evidence, that during such times the Planets are disabled in their Communication of influences in all those parts where they seem so. But it seems the Doctor was so weak, as not knowing so much, to conceit as if we had not understood the truth of the Phenomenon all this while. And thus has he beslabbered his own Coat, while he thought to throw his portage upon ours.

Sect. 10. In the next Section the Doctor's foam

foam falls foul upon the fixed Stars, *Arcturus*,
Hyades, and *Orion*, but most especially is he pro-
 voked by the *Dog-Star*. None of them (saith
 he) are conceived to have any such effects as are at-
 tributed to them, but then when the Sun is in such
 places of the *Zodiack*, as himself without them
 would bring forth. But woe be to the *Dog*.
 For his wrath (saith he) is tamed already, but
 how tame will he be when the Anticipation of the
Equinox shall appoint him his Kennel as low as
Capricorn, should the World so long continue?
 These (says he) may serve for poetical expressions,
 emitting things circumstantial and concomitant to Job 38.
 real causality. Here seems he to rend the holy 31.
 Writ, and to give the lie to God himself. Canst
 thou bind the *Pleiades*, and unbind *Orion*?
 (saith the Lord to Job.) But Dr. More con-
 troverts him, intimating as if the Almighty talk't
 like *Virgil*, poetical *Barter*, when he cry'd

*Candidus auratis aperit cum cornibus, annum
 Taurus.*

Applying that to the Signs, which belonged to the
 Sun. For God makes the *Pleiades* and *Orion*, as if
 they were to be bound or unbound, and yet nei-
 ther of them hath either hands or feet to be
 bound, or any power of making hot or cold,
 or wet, or dry, to be restrained, or made void!
 Thus talks the Doctor like a *Sluggard*, wise in
 his own conceits, maugre all the wisdom and ex-
 perience that ever Mortals tasted. Wise men do
 know by the very same kind of experience
 whereof our *Saviour* said [*Tis so*] that the
Pleiades rising with the Sun at Spring time, do
 occasion stormy Tempests, Wind and Rain, which
 suiting with the Season, are called their *free &
 influen.*

And. Ar.
gol. Astro-
nomic. lib.
2. Ch. 8.
out of
Ptol. Plin.
and others.

influences, and are so translated out of the *Septuagint*: And this it seems was it, whereof *God* questioned *Job*, if he were able to restrain the influence of those Stars, as they should not be able to raise such Tempests? Of the Constellation of *Orion* the same wise men also have diligently observed and found out, that when it is joined with the Planet *Saturn*, it begetteth Wind and Rain, which in Summer time bindeth the Earth with tough and hard Clods, and in Winter time with as hard Frosts, whence comes the bonds of which *Job* was questioned, if he were able to loosen them? These things went for current Observations in *Plin*'s time, and the same were they esteemed in the learned *Ptolemy*'s days. So also are they found in our own Age, by the famous Mathematician *Andrew Argol* of *Padua*. And to this purpose says the Lord *God Almighty*, according to the famous translation of the *Septuagint*. Against all whom this one Doctor opposes his single Vote, that it is not so, but that it is the *Sun* and not the *Dog-star* which begets the great heat in *July* and *August*; and the *Sun*, and not the *Pleiades*, nor the *Hyades*, which begets the Storm and Tempest in the Spring; and the *Sun*, and not *Saturn*, nor *Orion*, which begets the Frost and Snow in the Winter. Thus madly coins he the single *Sun* to breath both hot and cold, and wet and dry, as he moves only from place to place. But then when the Doctor doth thus entail the heat and cold to the Place of the *Sun*; he forgets how that in *Ptolemy*'s time, when *Dog-days* were long since observed, they happened in *May* and *June*, a whole Month before what they do now. And therefore had the Sultry Season pertained to the *Sun* only, after it had heated the Earth, how came it to pass, that in those olden days it happened

vened so soon ere the *Sun* came to his full heat? Or why is it that this Sultry Air goes along with the *Dog* as he meets with the *Sun*, and that varying as the *Dog* varies, and not fixing to any one point in the *Sun's* Circle? but the *Dollor* is as wise as the *Welchman* who moved the *Judge* to put off his tryal upon Life and Death, unto the coming of *Christ* to Judgment, with his twelve Apostles, alledging that *Her could stay till that time for sentence*. And so her *Dollorship* can very well be persuaded to defer the Debate of this Dispute until the *Dog* comes into *W*; which in all likelihood will not be till after the day of Judgment. At what time may the *Dollor* or his Executors, Administrators, or Assigns be alive to see it, reason tells them no doubt but in that midst of Winter the *Dog* complying with the *Sun* will produce a Sultry Calm, as a Parenthesis between the Snows, and that not as a *momentum* but a *real* cause thereof.

Sect. 11. In his seventh Section we find him very busily teaching his Grandson to spin: The *Dollor* it seems takes scorn to be found unread in any kind of skill, and it is a wonder if first or last he controul not the Scullion-Maids in matters of washing Dishes and scraping Trenchers; for he will find it a far easier matter there, than in his undertakings here. He takes us *Astrologers* (it seems) to be all of us mere *Ignoramus's* who understand not the reason of our own Science, and therefore takes he upon him to teach us. The Sign Υ (says he) may tollerably be deemed to be the *Sun's* Exaltation. And he gives us to know a reason for it, because at his entering there we may observe some more sensible mutation in the Air and Earth. Again, They had (says he) some intimation to what the House of \odot , his being then most sensible; and \ominus the House of \ominus .

of the 10, because she's then in the vertical. And he
 farther affirms that for Aspects in all horoscopes
 the sensible majority of the Effects of the ☽ in the
 ♌ and ♍ gates upon first mansion to take notice of
 Aspects: what then another thing happening, almost
 independent in the course of the ☽, namely the
 every seventh day in an acute Disease is ending,
 and there is usually at those returns the greatest ter-
 minations and stirs in the Patients, and the ☽ Aspect
 of the ☽ happening about seven days from her ☽,
 and about seven days more her ☽, This natural
 Circuit of Permutations in Acute Diseases has
 given occasion to slander the Moon in those calls,
 and for her sake to approach the Aspects of ☽ and
 ☿ in all the rest of the Planets.] Now I am
 beleeves this good Doctor for his kind information
 of our Mistakes, for this is more then every bo-
 dy knows, or will do us the kindness to let us
 know. But had he digested his intelligence a
 little better before he brought it, it might have
 been with the greater Courtesy. For first there
 are Some who are not satisfied how ♀ becomes
 the Sign of ☿s Exaltation, because of the sensible
 mutation of the Air and Earth in his entrance there,
 if that were M. because there is the like sensi-
 ble mutation at his entrance into ♌ and ♍.
 And then again, as for ☿, if that were ☿s
 House only for his sensible heat there, why was
 was not ♀ the Moon's House, because of his
 sensible cold there, she being a Planet as much de-
 lighted in coldness, as ☿ is in heat? And as for
 ♌, were that the Moon's House only, because
 there she is most vertical. Why then was not ☿
 ☿s House too, because he is most vertical
 there too, as well as ☽? And if that were so,
 how is it that the ☽ doth not change her House
 as she has to do with change of Countries, be-
 ing that in some places she is vertical in ♌ and
 elsewhere

elsewhere in \S and \vee : but had the Doctor a little better perused *Ptolomy*, or the *Arabians*, or *Origenes*, whom he sometimes quotes, he would have found that \S is generally esteemed the \vee 's House as well in those Countries where he is not vertical, as where he is : And that \odot is the House of \odot as well there, where he has less heat, as where he has most. And lastly, as for acute Diseases, all men are not apt to believe the Doctor, that every seventh day they are in critical and stirring : But rather say they sometimes that *Sit* and *Alteration* in the Patient happens on the third or fourth day, or on the ninth and tenth day, as the Moon happens to arrive at her \square or \circ in so many days after the Patient fell aill. And however the Doctor happened to be sleepy or heedless when the story was told him, he might have taken notice how generally the people cry out upon the full and new Moon, for exasperating acute Diseases, and how many there be who die about those times. And had he heeded the World of experiments of this kind, he had not been found so grossly faulty in calling the *fits* and *alterations* in the Patient in dependent on the course of the \vee . And truly seeing the Doctor was so kind to us, I am sorry he was so vilely slur'd in his intelligence, with so many and so ugly mistakes. But what would the Doctor would have had from hence?

First, That without fear or wit we have bestowed Houses two apiece upon the rest of the Planets, though neither reason nor effect answerable.

Secondly, That such small hints as these are the solidest foundations of the Phantastick structure of Astrology. } But how easily are these by-words awarded off.

For First, All the Doctor's reasons for what he alleges, I have shew'd to have been started

and brought in, without *fear or wit*, and therefore are *no reasons*.

Secondly, Were they never so reasonable, yet is there the very same reason why π should be the one House of h , as he himself alledges, why Ω should be the House of \odot : And is much reason why ψ should be the other House of h , as he affirms why $\$$ should be the House ; For if the hottest Planet may have the House where he is at hottest, why may not the coldest Planet have that House where he is at coldest ! And if the \triangleright who is a friend of Nature, may be housed in the most vertical Sign, why may not h , who is the Enemy of Nature, dwell in the most unvertical ? And if so, why then says the *Doctor without fear or wit*, or *without reason or effect answerable*, we have given both *two apiece to the other Planets*, whilst we have the very same reason for one, as himself gives for the other ? And why will the *Doctor* thus shamelessly slur his own Worship with such unbecoming stories to his own Reverence ?

Thirdly, Be the Structure of *Astrology* *phantastick* as the *Doctor* says, why then does he himself lay the foundation of it ? For does not he grant it to be truth which we alledge of the Houses of \odot and \triangleright ? And if so, then it seems there is something in *Astrology*, though not so much as we pretend to, and this by the *Doctor's* own Concession. Why then cries he *phantastick Structure of Astrology* ?

Lastly, Why does he charge us to have a *reason nor effect answerable*, for the Houses of the other Planets besides the *Sun* and *Moon* ? For if the *Doctor* knows of none we have, yet had he asked, we could have told him reason enough. Or he might have understood it out of *St Christopher Heydon*. And I doubt not but I have
 shew'd

shew'd him in my foregoing Discourse of what Astrology is.

Soct. 11. Well, all that has pass hitherto, were but the Doctor's flourishes it seems: Now comes this Battery henceforwards, and that with such a menace of Shatter at us, that woe be to poor Astrology, it shall not so much as find room in the imaginations of men. [Ch. 16. S. 7. ending.] Now therefore good Readers, prepare to make clean and rid your imaginations, for loe this Battery is planted.

First, He begins in [S. 8.] That they prefer the Planets before the fixt Stars is without all reason, the Planets being but Heaps of dead matter, much like that of Earth, and having no light but what they borrow from the Sun. For that which seems to be the innate light of the Moon, is but the reflexion of the Sun's beams from the Earth. Wherefore their activity and influence may justly seem less then that of the fixt Stars, which shine with innate and not borrowed light.] This is the first

Battery, have at your imaginations good people therefore: For be the fixt Stars to be preferred above the Planets, woe be to us, we are gone. But heark a little, how does he argue! The Planets are Heaps of dead matter, much like that of Earth, but the fixed Stars are not so. But how came the Doctor to know thus much I now! was he over up so high as the third or second Heaven to see these things that he is so peremptory at it, that they are so? Or has he had private conference with St. Paul concerning these things unspeakable (as he told us in public) in these Heavens so high? Or if neither, did not some wandering Demons of the Air bring him the Intelligence? Which if perhaps it, yet good people take heed your imaginations be not fooled, for the Devils are Liars never to

2 Cor. 12.

3, 4

be believed. But what seems most likely is, as he said before, some late *Philosophers* have said so, [Ch. 16. §. 1.] And the *Doctor* himself says, it's *highly probable*, or as much as to say, *think so*. What tame *impositions* I marvel at these which must be cleared of all room for *affinity* with such pitiful *Batteries* as the *Doctor* [Think so's?] But let me beg the favour of the *Gentlemen* before they clear the room to spend an *Hour* or two upon these petty *Batteries*, which are like throwing stones at the *Wind* and never touch it. But what do we talk for, it may be the *Planets* are but dead masses for some say it's *like enough* so. Yes, but say another, will the *Doctor* himself swear it, for else no body is able to witness it. For in good earnest, I am willing enough my self to have it so, if it could be proved. And it may be I think so too, but what the better! Well, go the *Doctor*.

Secondly, (says he) They have no light but what they borrow from the *Sun*. But how prove he this? For that which seems to be the *inmate light of the Moon*, is but the *reflexion of the Sun's beams from the Earth*. But before we answer this, let the *Doctor* remember [Ch. 16. §. 3.] where his own *Worshipers*, That it is an *insufferable* folly to argue from such *reasonable and palpable effects* of the *Moon* that the *other Planets* also are the same, which yet we can deprehend by neither *reason nor experience*. Here now it's come home to him. The *Doctor* (says he) has no *innate light*, but what she *borrowes*, this is *reasonable and palpable*, but what *reason or experience can deprehend*, that is *it* and it must therefore have none also. Oh the *insufferable* folly therefore of the *Doctor's* own *Worshipers* and of these great *Batteries*. Now therefore
 aware

sware your imaginations; Gentlemen, or he'll leave
you no room in them for *Astology*! For these
are dangerous Arguments.

But Thirdly, The fix'd Stars have an innate
Light. That is, the Doctor thinks so. For he
has no other proof. And therefore their act-
ivity and influence is greater then that of the Plan-
ets. The *Platon* thinks there is no God; and
therefore for certain there can be no room for any
in the imaginations of men. Some think the
Popes is a Fool, and that the Grand Signor is a
Mad-man; and therefore for certain they are
so. Some think *Dollar More* to be a meer Whore;
and some think *More* to be derived from the
Greek word *Mageia* and therefore for certain it
is so. But what do we talk, all mens *thoughts* are
not to be compared with the Doctor's? However
were it so, that the fix'd Stars are to be prefer'd
in matter of light, or magnitude, above some
of the Planets, and that the Planets were really
nothing but dead matter like the Earth; yet as to
their activity and influence upon us, by reason
of their moveable faculty, and then virtue such as
Heat, more nearly apt to suit with, and to make
impression upon our Bodies which are neither
Fire nor Air, but rather Earth; they are un-
doubtedly to be preferred as the greatest Agents
in Year, if not the noblest Bodies.

Act. 12. But the Doctor's Batteries strike thick,
and what they cannot do by force, they will en-
deavour to compass by multitude of blows. For
in the same Section he comes on again and ar-
gues, That for the quality of the Planets, they de-
pend on the Sun hot and moist, rather then dry, but
hot and dry, parching, &c. And then concludes,
Impudent Impostors! What will they not dare to
say upon us, when they will vent such stuff as
is liable to confutation by our Senses. I marry Sir,

Q. 23. 15. here's the main Battery. *We have made him our refuge, and under falsehood have we hid our selves, said they in Isaiah, so as Hell shall not have us, nor the overflowing floods come at us. I will not say the Doctor lies, but I am sure it's false, that he says, Astrologers holding no such thing, as that either ☉ is hot and moist, or that ☿ is parching dry. Now indeed, will a mans Conscience serve him, or his Genius lead him to poison his arrows thus, no wonder if he shut out Astrology from forth the imaginations of men. For by this kind of Battery, may a man coine the Heavens to be meer Hell, and Hell to be Heaven.*

Thirdly, He argues saying, *all the Planets are Opake Bodies, and whatever their colour is, are as cold as Earth: for neither yellow nor red clay take any more heat then white. Wherefore a shamesfull foolery to pronounce ☿ hot and dry, and ♄ cold and dry. And since, from these they are reputed benigne and malignant, Masculine or Feminine, &c. All this part of their pretended Science is but a Rhapsody of Fooleries also.] Here's another Battery now half as good as the last. I cannot say the Doctor lies indeed, but I am sure he does not know that he tells true. And some say it's *tanto-mais* to a lie, when men so confidently affirm for truth, that which they know not whether it be true or false, yea though it should happen to be ne're so true. And yet should it be all as true, as confidently he avers. Yet what would it boot him! For if ☿ be not hot and dry as is the *Sun*, or as *Fire*, neither do we pretend so: Only as *Pepper* or *Salt*, he operates an internal heat. And so ♄ an internal cold. Also were all the Planets meer *Opake Bodies*, why may they not be Male and Female notwithstanding, as well as the Male and Female*

male *Orbis*, or the Male and Female *Abs* or *Helycras*! And why not Benigne and Malignant, as well as a Cherry is one, and a Crab is another, and yet both are *Opake Bodies*. And yet no *Rhapsody of Fooleries* in either. Only the Doctor delights to hear his whole Lecture of *Altery* full out. And now have I answered to the whole rabble of his Discourse, concerning the *foolery of Astrology*, as he alledges, because the Principles of it are groundless and frivolous, I will not say with what a clatter (as he talks) his Arguments are fallen to dust. No, I leave it to the Reader rather, to take it as he likes, and let him judg as he please. Only I humbly guess, that hitherto *Astrology* is free enough from soil, and that all wise men will say as much.

SECT. 13. The next thing he alledges to prove the *vanity or foolery of Astrology*, is, that it is *contradictory*. And this *Contradictionness* he only hints in [Ch. 16. 5. 9.] Here to that of the Earth's being so pervious to the influence of the Stars and Planets, He says,

First, That it's a Principle without Proof.

And Secondly, That if he give's it us, we must be fain to *wring it up again*, it being destructive to our whole Art. For if the Rays and Influences of the Stars and Planets have free passage through the body of the Earth, the whole Ceremony of erecting a Scheme for such a Longitude and Latitude is needless; nay as to the Heavens the Fate of all men would be alike. For that bidden Influence which governs all, would reach to all points, from all parts of Heaven at once.]

As to the First, That it's a Principle without Proof, it has been sufficiently handled in the fourth Section of this Chapter.

In the Second, lies that *Contradictionness* he speaks

speaks of, as if the Influence of the Planets could not be able to pierce the Body of the Earth without insinuating all parts of the Earth. It is apparent by relation of them who know, that the Influence of the Moon save pierces thorough the Air an hundred Miles and more, and yet neither worketh upon the Air, nor any kind of wound in that Air, save only that one which is related to the knife whereon it is applied. So the Pole-star though it pierce the body of the Earth, yet affecteth nothing but the *Magetical Needles*, which seem to be of a near Relation. So also the Plaster upon a Scab attracts not the blood, but the corrupt matter only out of the wound, although it searches equally into the flesh amongst this sound as well as the rotten flesh. And why may not the Planets then, although they pierce the whole Earth thorough and thorough, yet single out each of their peculiar Objects, and each influence of every Planet find out their own proper Relations to work upon, and all this without any the least contradiction?

Sect. 14. But lastly, Astrology must be a foolery, because built upon a false Hypothesis. Now this false Hypothesis is that which he treats on in [§. 10.] And after a fit of conceited merriment, and flim flam jests, he goes on laughing and saying to himself, [The best jest of all is that there is no such Zodiac in Heaven, or if you will, no Heaven, for such a Zodiac as these Astronomers attribute these Triplexities to. For this Heaven and this Zodiac we speak of, is an old error of Ptolomie's and his followers, who not understanding the true System of the World, and the motion of the Earth, in which is saved the Anticipation of the Equinoxes, have phancied an Heaven above the Cœlum Stellatum, and a Zodiac thus sit

at least from West to East, is the *Barry* Zodiac
and this signum which later Ages have
carried off of the Stage, is the only subject of these
Targons and Trisities, which therefore are
carried off of the Stage with it. Which
is a demonstration that the whole Art of
Astronomy is built but upon frivolous and meer ima-
ginary Principles, as we shall farther make man-
ifest. What a crowd of Forgeries are here met
together!

First, There is a *Barry* Zodiac in Heaven,
(say he.) This is a very confident one, all
astronomers agreeing to the contrary, that there is
not an one. Now this Zodiac is a certain ima-
ginary Circle, which cutting the *Equator* in
two parts, carrieth some 20 degrees of breadth,
and coasting along with certain fixed Stars cal-
led the 12 Constellations of the Zodiac, some
degrees and odd minutes on each side the *E-*
quatorial line, vergeth to the North and South of
the *Equator*, some 22 degrees and somewhat a-
bove an half. And whether you follow the Sy-
stem of the World *Protopmean*, *Copernican*, or *Argol. A.*
Stron. B. I.
Ch. 21.
And yet be the strange confidence of the
Poets, as if there were no such thing. He
perhaps, It is but an imaginary Circle, and
therefore nothing real. But if so, yet still is
sout, for it is a real space of place in Heaven
according to the measure of the Circle.

Secondly, That this Zodiac we speak of, is
an error of *Protopmies*. This is false too.

For First, It was an Opinion many Ages
older than *Protopmy*.

Secondly, There is no certainty to this day,
as it is an error, there being so many of the
learned still is way against *Co-*

Thirdly,

Thirdly, Let the Systeme of the World be how 'twill, the *Zodiacal Circle* is every way the same, and void of any error. And whether there be an Heaven above the *Starry Heaven*, or no such Heaven, the *Zodiac* still keeps along its 12 Constellations.

Thirdly, *That this Figure of the later Ages be laugh'd off of the Stage.*] This is false too. For within this few years is come forth a learned Tract of *Doctor Harvey's* pleading for the *Earth* and not the *Sun*, to be the World's Center.

Fourthly, *That the Astrological Triplicities and Trignons are laugh'd off of the Stage too.*] This is true as the other.

Lastly, *That this discovery is a demonstration that the whole Art of Astrology stands but upon frivolous and meer imaginary Principles.*] This fondly conceits this ranting Doctor, and yet most of the late *Astrologers* are inclining to the *Copernican* Systeme. I am so, my self, and yet find not the least concern in it to the contrary of the *Astrological* Principles, nor can any man else, saving the Doctor's meer Figments, and foolish Inventions, as if he knew not else what to say, and was fain to bring up these stories meer'y to make up a [say on.] And yet with a most abominable begging of the question, he goes on tumbling Heaven and Earth confus'dly together, as if all were truth, that he could invent.

SECT. 15. In the same Section is it, that he quarrels with the *Division of the Signs*. Good man he would fain set all to rights, and therefore great pains he takes to sort them in their true places. The *Solstitial Signs* he finds are not safely called *moveable*, but ought rather to be stiled *fixed*. And truly I like the man, that when he finds an error, will tell me on it so freely. But how proves he this? In my apprehension

hushon (says he!) Ah peascods on it, that
 soils all! What? One Doctor's Opinion, against
 the Observation of all Ages? out upon't for
 shame! But we'll think as small matters (says he.)
 Truly, in my apprehension he should have said,
 In my apprehension, his Batteries will down
 with Astrology at long run, yea, no room for it in
 his imagination. But that of the Trigrams is more
 serious with him. It makes him smile a-
 gain. A good merry Doctor, I like such com-
 pany truly. He has it out of *Darius*, how the
 Ascendant in fiery Signs, comfort the Vir-
 tue Attractive, in Earthy the Retentive, in Aie-
 ry the Digestive, and in Watry the Expulsive.] We
 said, *Darius* was a Physician, and he honestly
 gives an account of his experience. But let
 the Doctor be merry, Ha, Ha, He, what has
 he against this? Mum mum for a Plum, not a
 word of Argument. Only shewing his teeth
 with a kind of envious grin, Would any man
 dare to administer Physick then, without consulting
 the precepts of Astrology? Why? *Darius* hinders
 not, administer what every man please, only
 he advises, that Astrology would be a good help.
 Then comes he to Husbandry, and there he flings
 at Sir Christopher Heydon, That's a notorious one,
 (says he) who tells us how we may set a Plant to
 shoot deep into the Earth, or higher into the Air, by
 setting it at such an Aspect of the Moon. Name-
 ly, if the Moon be in an Earthy Triplicity, the
 Root will shoot more downwards, if in an Aery,
 more into the Air.] And then he smiles, say-
 ing [a rare secret!] As if no such matter.
 but good Doctor speak softly, for should some
 experienc't man of the Spade, but hear your
 want of Wit, he would throw dirt upon your
 Worships Gown. For thus Dags bark at the
 Moon, whilst wise men give God praise for her.

Next

Next it came into his head to talk of the 4 Elements, and holding on still in his merry vein, went on laughing, till he fell down backwards, and hitting his head against the Zodiack, knew not where he was, and then began to roll at random. It came (it seems) into his muddy Pate how all the four Elements flew up into Heaven, and took their places in their respective Triplicities in the Zodiack, with great agility, playing at leap frog, and stepping over one anothers Backs in such sort, that dividing themselves into three equal parts, every Trinal of an Element found it self a fellow member of a Trium Aspect. But the best jest of all was (says he) ere. And here falling backwards it was, that he fell into the mad stories of the Zodiack, as I had them in the last Section. Thus he goes about to batter Astrology out of the imagination of men, neither with Sword nor Buckler, nor dint of Argument, but by meer loud laughter, and thus the Boys use to fright away the Crows. And thus *Cajus Caligula* overcame the Cockshells, when the Sea was gone.

SECT. 16. In [S. 11.] He brings his Axe to the root of the Tree, and strikes at the Essential Dignities of the Planets. And because there is nothing else but the increase of a Planets innate virtue, by being in such or such a Sign, and these being the Signs of the Zodiack. He answers, There is no such Zodiack in Heaven, neither is anything. And therefore it is manifest that the whole Doctrine of Essential Dignities falls to the ground. But oh the wretched Beggar! If he do but harbour an imagination in his brain, presently it must be granted that it cannot be otherwise.

First, As for the Houses of Planets, it seems this learned Philosopher had been hammering out

out the reasons of those Houses, and because
something came into his head, which seemed to
himself pretty, as to say why *Q* should be the
House of *Q* and *S* the House of *S*. The learned
man immediately concluded, that there could
be no other reason but what himself had started
for either one or th' other, and because himself
could find none, that therefore for the House of
the *seven Planets* there was none. And thence
crys out, how from his small hints and mistakes
of reason, they have ~~without~~ *without* all reason and sense
bestowed *House* on the rest of the *Planets*, guiding
themselves by the conceit of the benignity and ma-
lignity of *Aspects*. Thus strangely abounds the
Doctor in his own sense, concluding all the
arnot of our reasonings not to extend one ti-
tle farther then jolt as he imagins. And as if it
could not possibly be otherwise, without any the
left resemblance of an Argument against these
Essential Dignities called the *Houses of the Planets*
beyond his own meer *ipse dixit*. He concludes
positively that all is *without sense and reason*. Tru-
ly, this is a notable Battery of the Doctor's, and
would be of great force, should it be but planted
against Spiders Webs. The Benignity and Malign-
ity of *Aspects*, he has *noted* already, it having
no ground, but the rash joining together of critical
days, with the *Aspects of the Moon*. And for
this he quotes [5. 7. of the same Chapter :]
and this I have answered already too, save only
that it is worth observance how the Doctor mea-
sures out the wits and reasonings of all *Astrolo-*
gers, by his own head-piece, how wits may not
jump one hairs breadth beyond jolt as it comes
out his whimsical brains. Next as for the Dig-
nity of [*Exaltation*.] This must be but a small
preference :] And why? But because *Albani-*
us makes the *Q* and *S* which are but imaginary
Circles

Circles of the Moon I *confe* through the *Ecliptick*, to have their *Exaltations* too, as well as the *Planets*. Here now seems something like an *Argument*, but then all the strength of it depends on this, how *absurd* it is to think that *imaginary Circles* should have their *Exaltations*! But consider,

First, These *Circles*; which to us are but *imaginary*, because we cannot fix our eyes upon the places of them; Yet are in themselves no *imaginary*, but real points of the *Firmament of Heaven*, as the knee is a real part of a man's *Body*.

Secondly, As the parts of the *Earth* have their several virtues, as some do naturally and aptly bring forth *Fur*, others *Broom*, and others *Fern*, so these parts of the *Heavens* have also their several operations.

Lastly, As any part of the *Earth* is made more fruitful by means of compass, dung or soil applied to the mending thereof; even so this point of the *Ecliptick*, where the *Moon* makes her passage over it, is found extraordinarily exceeding in operation above the other parts of the *Ecliptick*: But when this passage of the *Moon* happeneth to fall out in the Sign of π and γ , and especially in the third degree of either; then appears it, that the Ω in the one, and the Υ in the other, hath more then ordinary operation, which is called their *Exaltation*: And the truth of this is evident by the same kind of experience, as is that of the virtue of the *weapon-salve*, or as those are of any of the *portions* or *Medicines* commended to us by our *Physicians*. And now if we have a real experience of the Ω and Υ , that they have their *Exaltations* in their operations, and the *Doll* knows nothing to the contrary; but this *Ha*, *ha*, *hey*

he, what then shall his Battery avail him against the Essential Dignities, either of the Planets, or the Moon's Nodes, called their *Exaltation*.

Thirdly, As for the *Lords of the Trignons*, he calls them the *foolery of the Trignons*, and why? Because 'twas pity there were not just Planets, that each Trigon might have had its two Consuls, and not rule solitary in his watry one.] This is like a man that would confute the Doctrine of the *Antipodes*, by crying [*Push* :] For about so much does this Battery of the Doctor's amount to, and no more.

Fourthly, As for the *Opinion*, as Their pre-
mative (he says) is destroyed by the first general
argument, because the parts of the Sign are as
sitious as the whole.] When the Doctor is at a
full point, as his Ha hah will extend no farther,
then flies he to the main shift, That there is no
Zodiack, or that the Signs of the Zodiack are
all but meer imaginary things.] But whatever
they are imaginary to us, who never ascended
so high as to observe the bound-marks of the
several Signs: yet for certain, there is an Hea-
ven as no man can deny: And if there be an
Heaven, then may this Heaven be divided into
parts, and that as well into twelve equal parts,
as well as two, and this all men must confess.
And if so, then every of those twelve parts
may be also subdivided into thirty equal parts, by
the same general confession, and every one of
those twelve, and those 30 parts, must be as re-
ally the parts of Heaven, as Heaven it self is a
real, and no imaginary Body. And if the whole,
and parts be real, then are they no such fictitious
things, as the Doctor's whimsi's do imagin.
But it may be the Doctor spites the Images only
of the Signs, as the *Ram*, and the *Lion*, and
the rest; perhaps his faith is not so strong as to
believe

believe there is any such thing as a *Ram* or *Lion* in Heaven. Neither do the Quakers believe there is any such day in the Week as *Sunday*, or *Monday*. We'll therefore comply with weak Consciences for this once. Let it be the first day, and second day, instead of *Sunday*, and *Monday*. And let it be the first 30 degrees after the *Equinox*, and then the second 30, &c, and not *V*, *S*, nor the rest, will that please? Or if it may not be the Constellation of the *Ram*, or the *Bull*, let it be a certain number of Stars in such and such forms imagined in the shape of a *Ram*, and a *Bull*. Or it may be he thinks of the Heavens, as a Shepherd on *Grimsbury Green* did of the *Sea*, who when he heard of a Merchant how he sailed so many Leagues upon the Waters, and inquiring what those Leagues were, was answered, That they were imaginary distances in their Sailing, he presently concluded that the *Sea* was therefore *imaginary*, and so was the Ship they sailed in, and finally he would have concluded the Merchant himself *imaginary* too, if he had not drew his Sword, and frightened him into the Faith, that he was really some body. But for want of such a sensible Argument the Doctor goes madly on in a kind of Enthusiastic humour, and concludes, That the *Heaven* is nothing, and the *parts* of Heaven are nothing, and therefore the dignity of *Carpenter*, or the Royal Seat is a meer nothing, and *Allegory* is as little as nothing, and that the Lords of the *Decanats* is but a frippery, or a pretty kind of strange I know not what's for *frippery* is a pretty word whose meaning every round Cap does not understand. Lastly as for *Gaudium*, he charges it with two falsities supposed by it.

First, As if there were *Houses*. And Secondly, As if Planets were *Masculine* and *Feminine*.

*minis, which supposition's already confuted.] Now how he has confuted the first is fresh in memory, and therefore the gall'd place needs no rubbing. As for the second, with great pains taking, I have at length found out the place where the confutation was made, and it appears in [§. 8. of this Chapter:] Where he argues thus, *All the Planets are Opaque Bodies, and whatever their colour is, are as cold as Earth: And therefore to call them Masculine or Feminine is a Rhapsody of Fooleries.*]*

First, I deny his *Assumption* to be *satisfactory*, let him make that out, how he came to know the Planets to be all *Opaque Bodies* (no not the *Sun* excepted.) Next the consequence is insupportable, that if it were so, yet that they cannot therefore be Male and Female. *Ash Trees* are *Opaque Bodies* without dispute, and yet by all *Herbalists* are allowed to be *Male* and *Female*, the one bearing Seed, the other none. And yet see how confident the Philosopher is, *They are already confuted!* And all the *Essential fortitudes* of the Planets are nothing else but the telling out so many *Nullities* to no purpose.] But for such notions as these, I have seen many a Boy whipt; they would say all was nothing; when they had said twenty lies, 'till as many smart jerks upon their bare Buttocks made them to feel the truth. Scot. 17. In [§. 12.] He comes to the *accidental Dignities and Debilities*: Where in the first place *Coximi* and *Combustion* seems to be the weight of his displeasure.

And First, *It is unreasonable* (he says) *that a Planet in Cazitta should gain five Fortitudes; and that*

First, *Because* π μ and δ in δ with \odot , beyond the Sun from us a whole Diameter of the Sun's Orbit in distance more then, when they are in

♂ to him, and ♀ and ♀ are farther distant by half of their own.] But behold how improvidently the Doctor argues, never once remembering and considering the purity of the Celestial Bodies, or whether he does not yet understand it, how that above or beyond the ☉ there is no more *vanity*, nor *corruption* therefore, and therefore no *hard* Rocks, nor *thick* Mountains, nor so much as a *cold* Cloud that can be once able to slacken the Force of their *Influences*; and therefore the *distance* of *Situation* can no ways impede the force of their operation, as is apparently seen by the ♃, which never receives more light and force of *Solar* Virtue, then when he is farthest from him.

Secondly, He stumbles again, *How can the virtue pass the Body of the Sun?*] This is answered as before, the *Sun* also is a *pure* and *thin* Body as the *Air*, thorow which therefore the influences of the superior Planets do aptly pierce without any obstruction, any more than thorow the pure matter of Heaven it self.

Thirdly, He inquires yet again, *How can the Influence pass against the bearing of the vortex against the Planet, and against us, and all the attempts of Influence from the Planet, and not be eluded?*] Now talks he like a man utterly unskilled in the Trade, not knowing it seems, that the Planets in ♂ do comply, and not at all elude Influences.

Fourthly, He would know once more, *Why Cazimi on this side the Sun be good, why beyond the Sun it should not be bad?*] Because *Cazimi* works a perfect compliance betwixt the *Sun*, and the *Planet* in *Cazimi*; be the *Planet* above the *Sun*, the ☉ readily receives his beams; and be the *Planet* on this side, that as readily receives his beams thorow its own Body.

But Fifthly, Not yet satisfied, he cries, *If Q and F in the Sun be of such moment, why not the spots in the Sun which are far greater?*] This he takes to be a rare argument, and hugs himself in the conceit, laughing to himself, as if *our ignorance had never thought of that Objection, until of his own starting!* But I rather wonder how so great a Philosopher as the Doctor, should be thus taken with the wagging of a straw! For does not every Scullion Girl know the difference between a blemish and a beauty spot, though both at once in the same face! Or between a meer dead patch, and an operative plaster! Or between an hole in a Wall, and a man standing against the Wall, although at some distance, each seems alike of a dark colour.

But Sixthly, and chiefly, His wonderment is taken up how *Cazimi* can have and deserve five Fortitudes, and Combustion which is but a little distant should be cumbred with as many debilities! And yet free of Combustion, which is but a little more remove, should have five Fortitudes again?] Things so arbitrary (he says) and groundless as none but sick-brain'd Persons can beleive them.] But alas, I pity the good Doctor, (for what the reason is, I am somewhat to seek, as not knowing the man, but) he seems himself strangely sick-brain'd, as if at sometimes of the Moon he were not *Capax mentis*, for otherwise do doubt but the man is Schollar enough. For were it not so, he would have bethought himself, that a Walnut is first bitter on the outside unto 9 degrees of distast unto the Palat, and yet digg thorough that outward rind unto the kernel, and you have as many degrees of good tast, and lastly, you are no sooner pass't the kernel but you arrive at the 5 degrees of distast again. Loe how Nature has propos'd him an every days pat-

tern plain and common, of her more curious and secret Contrives / And yet see how the Doctor falls to wondering and exclaiming at that which a Boy of five years of age knows to be a plain case / Look but into an Honey-comb where the pots stand as thick as can be set each by other, and yet may be seen one fortified with Honey as full and sweet as one would wish, and the very next debilitated by reason of the stinging Bee in it; as venomous as one would think could be hardly possib'e for such a little Creature to bring forth, and yet the very next pot is full of Honey again. Or behold but the Rose bush, how it's set with now a sweet Rose, and next an offensive prickle, and then a Rose again. Why then wonder we, that in the Heaven there should be the like? But if the Doctor cannot apprehend so much just in his whimsical Mood, let him take a nap, and by that he wakes again, it will be plain to him. But again he's cumbred, *That also is notoriously foolish, (says he) that ♃ and ♄ from their ♄ wish ☉, unto their ♄, should have two Fortitudes, and yet from ♄ to ♄ again, they should have as many debilities. For in a great part of that Semicircle which carries from ♄ to ♄, they are far nearer, and therefore much stronger then in the beginning of that Semicircle which leads from ♄ to ♄.*] Here he bewrays more of his old ignorance, as if the fortitude of the Planets stood meerly upon their nearness in distance, which is no such matter. For it is not in Heaven as on Earth, nor with the Planets as with Fire, which heats most as we approach nearest. Next he quarrels at the fortitudes and debilities of Direct, Stationary and Retrograde, as if grounded on a mistake of the System of the World, and ignorance of the Earth's annual revolution, and from an Idiotick application of accidents

or phraser amongst men, &c. And therefore must Stationary be two debilities, Retrograde no less then five, but Direct five Fortitudes, whereas in reason Stationary should seal on the effect of the Planet more sure. But the truth is, a Planet is neither Stationary nor Retrograde, but in appearance only, and therefore these debilities are but imaginary.] We have had even enough of the Doctor's own Ignorance and Idleness too, concerning this discourse of the mistaking the Systeme of the World, and truly there is no need of rubbing the sore place over again. As for his Idiotick Phrases, they are very fit resemblances, but sure the Doctor is not so simple, as in good earnest to suppose us by any such, led into a mistake as he alledges, whatever he says. His cheif weight of Argument falls heaviest upon the Stationary debility, as if the delay of the Planet in a place, should seal the sure effect. But experience and reason joining together, do evidence the contrary, namely that the Stationary Planet is standed in the influence of his virtues, as well as of his Body, during that station. And whereas he deny's that the Planet is ever Stationary or Retrograde, save only in appearance, it is not so. For although the Planet of it self make no returns, but is always moving directly on, yet going round his Circle, after he has passed his utmost distance as we stand, he really returns upon us in his preambulation, and the time between this going on and return, is unto us a real Station, his motion looking upon us for some days, altogether from the very same point. But however were the Retrogradation and Station no more but in a meer appearance, yet does it not follow but the debilities arising from that appearance shall be real, and not imaginary. Lastly, against the dignity of *Sensibles* and *Trines* he alledges, that

Here the
Dr. de-
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self a Co-
pernican.

it is utterly unreasonable to conceive, that the * and Δ should be good, and yet that if \square which is betwixt both, should be stark naught; or at least, if δ and * be good, it is far more reasonable, that \square should be better then Δ , as being farther from δ , and because the Planets thus Aspected, are in better capacity both of them, with more direct Rays to strike on the Earth, then if they were in a Δ Aspect.] After this rate talks the foolish people upon the Bay of Suttania and other places, upon the Coasts of Africa, who knowing nothing of the value of Gold, do alledge that Brasse is better, and will give more in exchange for it. Thus Children too, do prefer Counters before the Silver Coin, and Brasse beads before real Pearl. And the Dunghil Cock valued one Barley Corn more worth then a Jewel. So miserable a thing it is for the greatest Schollars when they fall into matters they understand not, for their reasons therein being led away by meer seem so's, their discourse many times favour's much more of the long ear'd Creatures, then of themselves. For do but observe him, a \square cannot be stark naught because betwixt a * and Δ . Neither can a Sc Reverence sink that lies upon a Bed of Violets, nor can that Creature be an Ass which stands betwixt two men. But however the \square must be better then Δ , because δ and * being good, the \square is farther from δ , which is bad, then the Δ is. After the same rate, the dwelling House being good, the Jakes must be better then the Garden, because farther from the Dunghil which is bad. But the \square Aspect strikes better upon the Earth with direct Rays, and therefore best.] But the δ Aspect strikes better, and with more direct Rays, and therefore by the same rule, should be best of all! I wonder how the Doctor having

so many years made it his business to study Philosophy happened to stumble these so many times together thus ! Certainly this *Anti-Astrological* piece was hatched under that great uneasiness of some acute Disease he talks of, or was it rather under some ☐ or full Moon ? Now the truth is, besides all this whimsical kind of reasoning, the Doctor is utterly fictitious in his charge. For the Astrologers do not count the ☐ Aspect stark naught. For first, they hold it better then the ☿, and the ☐ Aspects of the Fortunes in some senses are very good.

Sect. 18. In the next Section, which is his thirteenth of this sixteenth Chapter, his quarrel arises against our division of the twelve Houses : Which he says is *arbitrariouſ*. And why so, unless it be in that the Doctor does not understand the reason of them. Next he charges us, that the success of our Schemes is not upon Art but Fortuitous, and why ? but because it may be drawn so many ways, and all with the like success.] But why names he not these many ways ? For either these many ways are all the same in effect, and then the Doctor's Consequence is false. Or else they are not the same in effect, and then the Doctor's allegation is as utterly untrue as a vein, he is.

Thirdly, He alledges that our Configuration of the Houses is but a figment, because going upon that false Hypothesis of Ptolomy, that the Planets and the Earth have not the ☉ to their Center.] This is also an horrible falsehood. For our Configuration of the Houses depends no more upon that of Ptolomy, then it does upon the Hypothesis of Copernicus, but equally serves either way. But hear him out I pray you, for this is not all (it seems) which he has to say against our Caeſtiall Trineſſes. For either the Earth is pervious to all the Rays of the

the Planets and Stars, as well beneath as above the Horizon, or only they above the Horizon shed their virtue on the Child. If the former be true, all Nativities are alike, if the later, why have they any more then six Houses, and why any at all under the Horizon? And in good sadness, what is their meaning that their Horoscope and the 6th. House being Houses of so great concernment, should be under the Horizon; especially when they are pleased at other times to pronounce, that a Star or Planet that is vertical is most efficacious.] To this we answer, The Earth is pervious to all the Rays of the Planets and Stars, as well beneath as above the Horizon. And yet does it not follow, that all Nativities are alike. For is it not plain, that all kinds of Plants are pervious to the virtues and influences of the same Earth? and yet how far off are they from being all alike, or from bringing forth their leaves or flowers alike? Does the Vine bear Roses, or the Rose-Tree Grapes? Speak good Doctor, why do they not so, seeing both are equally pervious to the influences, both of the same Earth, and the same Sun? Now suppose we, a man who talks thus contrary to the plain effects of Nature, either he has not well studied and digested what he delivers upon Record, and then is he one of those whom the World usually stiles temerarious Lack-wits *alias* Fools; or else he delivers purposely what he knows to the contrary, and then is one of them whom the World calls Cheaters and Knaves, *Utrum horum major accipe.* But why the Horoscope under ground! being an House of Consequence, seeing a Planet is most efficacious, when most vertical? How strangely thick-skinn'd this Doctor would seem unto the World! Why he may understand that as to matters of honour, a Star is most efficacious when vertical, but as to matter

matter of Life and Nature, he is most efficacious as he *ascends*, because as he says himself, *he arises from thence as if new born into the World.*

Sect. 19. In his [§. 14.] he flings at the time of a Nativity. *I say (says he) it is a curiosity, nothing to the purpose, to know the very moment when the Child is born.*

First, *Because the skin covering of the Womb is penetrated continually by the power of the Stars, the Child in the Womb is as much exposed to them, as when new born.*] This is utterly unnatural, as much as for a Thistle to bring forth Violets. For the Planets take their charge every one of them in order. And unto every new imployment they receive a new charge. A Child in the Womb is but an Appendix to the Mother, and is nourished by the blood which nourishes herself, as if a part of herself 'til separated from her. At the time of Conception therefore, the Stars can have no farther charge of their Nursery then while it is in the Womb fixed unto the Body of the Mother. But so soon as the Child draws breath of its own, the former imployment of the *Heavens* upon it being ended, a new begins, and so the imployment of the Stars upon the Child begins immediatly, as it draws its breath.

Secondly, He urge's, *How hard and lubricous a matter is it to come to that exactness, which they pretend to be requisite.*

First, *Because they must know the exact Longitude of the place, (a thing of extreme uncertainty,) or else the exactness of time does no good.*] The exact Longitude matters us not, therefore that's false. The Latitude does, but that it is so *extream uncertain* as the Doctor alledges is false again. Or if there were some small uncertainty of exact Minutes, they break no squares as to any sensible Errors,

Second-

Secondly, *Because our affection of the exact time is ridiculous, in regard the Child is born by degrees.*] But the Child does not draw it's breath by degrees, nor is the Navil-string cut off from the Womb by degrees, and therefore the objection is ridiculous only. *But how shall this moment be known* (says his Worship.) *By a Minute Watch* ? But how if they have none, or be not in the same room? *Then must they beleive the Midwife.*] Yes, Mr. Doctor they must so, and a very pleasant story your Worship tells, and it's true. *But how many Nativities have been cast without that?* say you. Your Worship may go count them, say I. And yet will they confidently predict Fates and Destinies, upon a certain time given them? you say. And it may be so, what's next? Well, I know where his Shoo pinches; It greives him it seems that we have rules and ways to find out a time uncertain, as if it were most certain, as it appears really to be by our rules of Art.

Sect. 20. In his [§. 15.] he snuffles at these rules. But because I would have some end of words, let him abound in his own sense, and suppose we the *Trustee* and *Animodar* as he exclaims, (although we know the worth of those matters, is beyond his reach.) and come we to treat with him of the way of correcting a Scheme by *Accidents* only. *This* (says he) at first sight is *Lubricous*, *Because for his part he thinks it demonstrable from inward Sense, Reason and Holy Writ, that there is Free-will in men. Whence it will follow, Quod multa accidunt hominibus præter naturam præterq; fatum: and therefore Diseases, Imprisonments, Disgrace, and Preferment may be brought upon us by the free Agency of others, or our selves, and that sooner or later, according as mens Virtues or Vices act.*
Which

Which takes away all certainty of Computation, by accidentia Nati.] This may most of it be granted unto the very last Consequence and Conclusion, that therefore it takes away all certainty, &c. For thus far agrees our Maxim in Astrology, *Sapiens dominabitur Astris*. But to comply with the Doctor's slackness of apprehension in this sort of learning, I'll make it appear to him by examples of his own challenging.

And First, As for Diseases, and particularly to instance in a Fever, as the malevolent Aspect of δ draws on, it corrupts the Food we take, in its turning into blood, and thence working by this corrupted blood, disturbances follow in the Heart and Head, and the other parts of the Body, all which, no free Agency is possibly able to prevent: But now besides this, together with this corrupting influence the Planet also works a certain promptitude unto excess, in taking in meats, and that especially in desire after such kind of meats as naturally heighten and inflame the Distemper. And here is it, that the free agency of man lies, *Sapiens dominabitur &c.* A wise man can rule the Stars, that is, he can deny himself when he feels a promptness to such things as will certainly harm him, and thus by striving against this part of the Influence he abstains, and by accustoming himself thereto, begets an habit of abstinence, and by virtue of that habit he abates much of the Diseases force, whence it becomes far less then otherwise it would have been, and it comes not until later, and ends sooner then else it would have done. Whereas contrarily, a Fool by yeilding to the influence, heightens and hastens the Distemper. But yet notwithstanding, all the wise man's skill and power of Free-will, the body of the Disease abides, and cannot be avoided. And here
lies

lies the accident, which maugre the Doctor's envy, finds out the time of Birth aright. And then for matter of Imprisonment: as the malevolent Aspects of such Planets, which have power to that effect, draw on, all the man's Words, Gestures and Actions tend so unluckily as to beget differences with Authority in him, and to subject him unto the frowns of the same, and with all such an unluckiness encounters the meeting of all his affairs, that beyond expectation, each step hastens on the Fate of his restraint. And this although wise men may mitigate, and Fools exasperate, yet no man can wholly evade. This therefore is another sure accident which no free *Agency* is possibly able to undo. Once more, as for matter of Preferment, As the good Aspects come on, a certain luckiness accompanies each affair, so as all things, words and acts drive it on. And now suppose we the man never so debauch't with wickedness and folly, however he may disgrace and somewhat harm his good Fortunes, yet overturn it he cannot, no though himself will's it, yet comes it upon him as it were with a kind of defiance. A wise man may add to his preferment, by compliance with his good Stars, and here a free *Agent* would interrupt and defeat him by lies or treachery, or assault, or stab, or any such like: But then his good Stars defends him with such a luck, as every plot to the contrary is defeated by them. Nay these good Stars will many times so operate upon the turns and constructions of Affairs, as the thus rising Subject shall be cleared of all Evil-willers, that can intend him harm by making them friends. And thus the Subject of preferment has his Free-will, and all persons he has to do with have theirs, and that without any the least interruption, and yet this preferment

ferment drives on as it were in despite of all Sec Agency. But then in [s. 16.] the Doctor has another sting at the manner of working out the time of Birth from these Accidents, which he exclaims against as *very frivolous*. This manner of working (he says) is either by *Profecion, Transition, or Direction*. Against these he rails,

First, Altogether, calling them *meer Phancy's and Figments*. And then against *Profecion* in particular, he falls fowl, saying, *Is it any where but in their own brain?* But produces nothing of absurdity against it, and therefore needs no answer to it.

Secondly, As for *Transition*, he crys O monstrous at it, *that a Planet by passing the same place in which it self or other Planets were at the Nativity, should cause some notable change in the party born!* As if the Planets walked the rounds with perfumed Socks, or that they smelt stronger at the Nativity, then at other times, and that another Planet come into the place thereof, should exalts in the Scent, or the same increase the Smell: Or what is it can adhere in these points of Heaven, that the Planets were found in, at the Nativity? Or why is not the whole Tract of the same scent? Or why not expunged by the passage of other Planets?] I will not say the Doctor talks idely, but I am sure thus Fools use to argue the Case, that is, when they meet with matters above their understanding, yet as men wise in their own Conceits, and unwilling to confess their ignorance, they measure all by what they know, as if the Moon were nothing but a meer green Cheese, and the Stars as so many Silver spangles, and the Sun some flaming Pitch-barrel upon an high Beacon. At this rate was a certain Quaker's answer I have heard tell of, who undertaking to know all my-

mysteries of Holy Writ, was asked, What were the *Pleiades*, *Arcturus* and *Orion*, spoken of in *Job*. Correcting the Proposer of the Question, he answered, They were not *Pleiades*, but *Plejades*, and that he was a certain *Heaven Philosopher*, and so were *Arcturus*, and *Orion* his fellows. Thus the *Doctor* having well red himself in the following hounds, conceits the *Sun*, *Moon* and *Stars* to be all lovers of the same sport, and may I make bold to guess at his reasons therefore, as he uses to determin ours, for what we say: It seems, as if the humour entered his Brain, because he had heard tell of a *Celestial Hare*, and of *Orion* and his *Dogs* in pursuit of her in the Heavens, and why should not all Stars love the *Doctor's* sport, as well as *Orion*, *Sirius*, and *Procyon*? But how I wonder came the phancy of *Socks* into the *Doctor's* head, methinks considering their business of following the Scent, and that, as is most usually, thorow all sorts of ways, he might have allow'd them slippers at least, if not high Shoos! But this conceit sure was penned as the *Doctor* was abroad in some Countrey-ramble, and far from the Schools, where was no remembrance of Logical Discourses: For otherwise had he had but *Smith's Aditus ad Logicam* in his pocket, he would have said with himself, If an Hare, or a Fox, or a Man with his Shoos on, does leave such a scent in every step he treads, that a Dog coming after some hours, will discern every place, as the foot went in the wide Feild thorow Bushes and thorow Plains, and that so fast as he can run and yet read it; and all this, although Horses, Hogs, or other men have crost the way twenty times over, yet the Dog will distinguish the track he follows, from them all: How much more then (no doubt) shall the Stars be able
(whose

(whose curious operations where e're they go
 are infinitely beyond the dry and empty foot-
 steps of a man's shoo-foal, to leave famous im-
 pressions and remembrances of their track be-
 hind them) to make their *Transits* famous both
 to operate and be wrought upon, by the Pla-
 nets following them, and that so, as 'tis not ten
 nor twenty Courses of any other Stars, shall be
 able to obliterate, nor yet the *Transits* of as ma-
 ny years over their heads. For can the scent of
 a mans shoo-foal leave an impression to be taken
 up some hours after, why sure then a Star so
 much exceeds that in virtue, as to be able to cat-
 ry out it's impression to as many Months, as the
 shoo-foal was minutes? Or had not the Doctor
 been accommodated with *Smith's* Logick in his
 pocket, yet had but his Philosophical head at that
 time been on his Shoulders, he would have re-
 membered his own story of the *weapon-salve* in
 his *immortality*, how strangely that *salve* in its
 Transit only, over the place of that *weapon*,
 where the Nativity of a wound was made, does
 cause some notable change upon the wound that was
 born, though at a great distance off. And
 now if this *weapon-salve* without its *perfumed*
locks, can do thus as the Doctor confesses, what
 would he stand wondering thus at the Heavens in
 their *Transits*, that they should do as much or
 more? Or did not *Madness* and *Effascination* al-
 so possess the Doctor's phancy, in this story of the
weapon-salve, as well as our phancy's in our dis-
 course of the *Planetary Transitions*? But if none
 of all this could do, yet methinks the Doctor
 might have been so civil as to have considered,
 that himself is on Earth, and the Planets are in
 Heaven on high above him: and if some learn-
 ed men, not inferior to himself, have serious-
 ly observed and found out such operations of
 the

B. II. ch.
 10. §. 6.

the Planets in this Transfer, and thereupon have argued the power of the Causes from their Effects, as their Logick teaches them to do. He might have said to himself, I am not able to dook to set bounds to the Heavenly powers, is to say, so far they can do and no more; and therefore such a thing may be for ought I know, as these Gentlemen say, only give me leave to suspend my belief, till my Observation shall reach it as well as their's. But the Doctor is firm, I might one have been worthy to have seen him at the start of this contest, how he laugh'd in his sleeve, and hugg'd himself in the repetition of it; was so proud of his Wit & matter of this performed Jest of the Planets Socks, that he could no longer hold, but manifested out, *What will no Man's and Effort make a weaker plan?*

Lastly, Against the matter of Direction to Nativity, he complains that it is as frivolous as the rest. For in a Direction such is, the change must happen, when a Planet, or Cassiopeid, comes to the place, when such a Planet or Cassiopeid were in the Nativity. When the Significator comes to the place of the Promisor, then facts don't fail to be done. For the Promisor conceived as immovable, and such as stands, and expects the arrival of the Significator. What is a Denotification, that this Promisor is an imaginary space, as asking: *And what will you think you will keep promise last?* Doctor it seems had got some Grack of Astronomy, but either could not, did not, or would not rightly understand it. For else he might have found that there is always a certain and space measurable into Degrees and Minutes between the Significator and his Promisor, according to this distance of Situation to

such is the distance between them in time, for
 Operation, and Direction is the rule of *all*,
 where by this time is computed, and being thus
 both in space and time a real thing, and neither
 imaginary, nor nothing, as the Doctor idly ar-
 gues. But then he goes on, *also if it be the*
Baroscope, or any other House, which is Signifi-
cator, that is imaginary too; as I have demonstra-
ted. I with the Doctor himself be not *imagina-*
ry; for the one may be proved, even as well as
 he hath done the other. But hear him out, *If*
it be a Planet, seeing yet the Planets move not on
the Birds in the Air, or Fishes in the Waters, but
the Cork carried down the Stream, it is plain how
his Planet never gets to that part of the Celestial
matter, in which the Promissor was at the Nativty,
the Promissor ever sliding away with his own mat-
ter in which he swam. And therefore if he hath
 any virtue behind him, it must again be depo-
 sited in an imaginary space; which is an *undenia-*
ble argument, that the whole mystery of Directi-
on is imaginary.] What more folly yet! Nay
 then we shall never have done. I wonder whe-
 ther the Doctor knows his own meaning. For
 he mean as he seems to do, *that the Planet as*
might be the Moon, never gets to that part of
the Celestial matter, in which the Promissor was at
the Nativty by Transit, that's false, for the
Moone is in a very few days, and the Sun does
much in a few Weeks or Months. Or does
 he mean, that the place of the Planet at the Na-
 tivty never reaches up to the place of the Pro-
 missor? that's as idle. For who ever pretend-
 ed that the Parson's House should ever overtake
 the high Comtable's? Or does he mean some
 other unknown mystery which he learn't a fish-
 ing, as the Cork swam down the stream! But
 what it will, he may keep it to himself, and

in the mean time he may understand, that by the *Promissory* is to be understood some *Aspect*, or *Cause of House*, as suppose the π of \odot , or the *Midheaven*, which the *Planets*, (as suppose the \odot or \odot , or π , or π ,) are distant from, in a certain number of *Degrees and Minutes*, and therefore the \odot , or the rest cannot promise unto the native the benefit of such an *Aspect*, or of coming to such an *House presently*, or so much as if they were perfectly in the very act of that *Aspect*, but yet *in time* that benefit will come up unto the Native, and that as effectually, as if the *Aspect* had been in present force. Now therefore the \odot being so many degrees off the *Aspect*, the meaning of the coming of the *Significator* unto the *Promissor* is not by *Body*, as it is in a *Transit*, but *virtually* only. As much as to say the *virtue* of the *Significator* being at a distance at the *Nativity* from the *Promissor*, will be a certain number of *Years and Days*, according to the rules of *Art in Direction*, ere it comes to *Maturity*. And now the time of the *motion* of this *virtue* observing a certain constant method, we have thereby from the accident known a sure rule to find out the moment and time of Birth.

Sect. 21. Lastly, Arrive we at 6. the 17th. of the 16th. Chapter of the *Doctor's 7th. Book*, where we find him in his Triumph after Victory. And truly it's pity to disturb him with any such matter as a contradiction! For why should we turn his Mirth into Mourning? I remember a story of the veriest Coward in a certain Battle, who ran away clear out of the Field a Night and a Day before any of his fellows, and came home into his City crying *Victory, Victory*, wherof followed Bonfires, and ringing of Bells, and all manner of Jollity, 'til

at the 24 hours end, the whole Army came flying home, weeping and wailing, that all was lost, whence the Scene of the City quite altered, and turned upside down, the first News-monger was sought for out, and inquired the reason of so loud a lile, he answered, That it was for the advantage of the City to be continually accommodated with such lies. For what Mirth and Jollity had that lie advanced, whereas the truth brought nothing home but Lamentation and Mourning, of Men, Women, and Children. Such a victory as this now, has the Doctor gotten, and see he's as proud of it, and as merry at it, as if he had all Towns and Castles yielded up. *Oh that they had but patience, to listen to my close reasonings,* (saith he.) And what are these close reasonings, think you, but a great company of meer *[think so's,]* and *[I say's:]* I have fundamentally confuted the whole Art of Astrology, (says he.) That is, was one confuted Bellarmine, by saying, *[Bellarmine thou art.]* All their fine Terms (says he) of Horoscope, Apheta, Anareta, Trigonocrator, Almulen, Alcochoden, and the rest of their Sonorous Nothings, are fallen down with a clatter, like a pile of dry biner, by the Battery I have laid against them.] That is, by his aforesaid *[think so's,]* and as many, or as many more *[lies and falsehoods:]* and a company of *[bab-babs:]* mixt with now and then a merry Tale, and a pallet of assurance no doubt but he has: Yea, though many of these fine Terms he never so much as once named, before he cry'd Victory over them. Yea, and though the main Sconce of all which, he calls a little blind Fort remain still untouched, unto which he confesses, the Fugitives have made a kind of whilom escape.

Sect. 22. The man's Throat being hoarse

again, with whooping and laughing, and his tongue tired with telling the Tale of his pueril Cal Conquest, concerning the vanity and foolery of Astrology, and how he beat it down again, and again, with opening his tooth, and gipping at it: he would now come to treat of the wile eduels of it, in the 17th. Chapter of the same 2th. Book in 101.

But First, He comes in with his Introduction. There is, says he, *A Blind Faint*, which by the Title should be a strong one, they call it Experience, or Observation of Events, which they boast to be accurately agreeable to their Observations. But here (says he) their Fable is not so strong as their Supposition.

Because First, There are many ludicrous ways of Divination, which many times hit right.] Very good, and therefore he their never so many serious ways of prediction, none shall be believed to be otherwise, but mere chance. As who would say, because Zidajah the Son of Cheneath was a false Prophet, therefore Ashaiab the Son of Imoth could not be a true one. Or because Saul also was among the Prophets, therefore Samuel and David were no Prophets. This is his close way of reasoning. Good Readers have the patience to listen to his Doctorship.

1 Sam. 19.
23. 24.

But Secondly, He adds the story of Neptune's Preist, who should prove the Duty of his God, by the many Danities of the Mariners, but was failed for want of a Catalogue of such Mariners as had suffered Shipwreck by him. And so must we, because of the Catalogue of our false predictions. Of which Cardan complains, scarce can an if any man, and Pico professes as in 60 he had found false and sham in the weather, where no fine Agents can termiddle to interrupt the natural influences of the Stars.] This Argument is as good as the other.

There

There be many *Physicians* miss of their Cure, 15. 10. 12
 and therefore there are no *sure Physicians*. These Jer. 23. 26
 were more false Prophets in *Jerusalem's* time, then 16, 17.
 there were true, if not twenty for one; and
 therefore no *Prophecy* to be believed. He quotes
Carden, but names not where, inquire if he be-
 lie him not. He quotes *Pich*, but *Pich* had no
 skill in *Astrology* to make trial, and therefore is
 not to be trusted, also he was an *Enemy*, and
 therefore not so much to be credited. And as
 for *Neptune's* *Prædix*, they were *Heaven* *Knights*,
 and the *Doctor* would be loath himself to be
 counted a lying *Preist*, because the *Quakers* pre-
 tending to be *Preists*, are found *Lies*.

Thirdly, In [5. 2.] instead of arguing us
 down, he falls to railing us out of doors.

And First, He lays to our charge our *ingenu-
 ity*, because in case of *Error* (we say) the *Er-
 ror* is in the *Artist*, and not in the *Art*.] I would
 fain know what *Art* or *Science* *Humane* it is,
 whose *Professors* are clear of *Error*. If a *Di-
 vine* be catcht tardy in delivering lies, under
 pretence of *God's* *Word*, is the fault in *Theolo-
 gy*, or in the *Theologian*? We do not deny, but
 that we *Astrologers* are subject to mistakes, as
 well as other men; we may mistake a figure in
 a *Scheme*, or oversee an *Aspect* in the *same*, or
 in casting up the sum of what we do set, a man
 may forget a main part out of the account;
 And must the *Art* needs be traduced for these
 failures? We know that sometimes *God* does
 by wicked *Astrologers*, as he has done by wicked
Prophets many a time, that is, he confounds them
 with mistakes, as he did by the *Babylonian* *Astro-
 logers* and *Interpreters*, though otherwise the per-
 sons might have been sufficient *Artists*. Isa. 47. 12;
Let not 13.
the wise man glory in his wisdom, say the Prophets Jer. 9.
and Apostles. But if men will grow proud of 1 Cor. 1.

Prov. 21. their parts, there is no *Wisdom*, nor *Council*, nor
 391 *Understanding* against the Lord.

Secondly, He abuses us with the slander of
eviled and fallacious answers, like the *Lozias* of
Apollon's Oracle. But this is a meer slander. For
 what we pretend to, we are plain in, our *Aphe-*
nsines and *Rules* are all public, and our *pre-*
dictions are mostly positive, saving in case of
 doubt, when a man's skill is not able to answer
 the question, (as who can pretend to know all
 things) then are we not ashamed to say 'tis be-
 yond our reach. But be there any such fallaci-
 ous pretenders, it is not *Astrology*, but their own
 vanity which makes them such, we disclaim
 them.

In [5. 3.] he comes up again with the old
 objection, of mans free *Agency*, which needs
 no more answer. Then he falls to reckoning
 up the *multitudes who perish by Sword, Ship-*
wrack, or Pestilence, swept away altogether, of
whom (he says) it's a bold surmise to imagine,
that all these had their Intersellers answerable in
their Nativities to their Deaths. The Artists them-
selves (he says) dare not avouch it, but make
their recourse to Eclipses and Blazing Stars, and
therefore their Divinations are true by chance only.
 But here he Errs again, the *Artists may and do*
avouch it, and their recourse to *Eclipses* is but
 out of *Modesty*, and out of abundance of cau-
 tion only. In the late great Fire of *London* it
 is apparent by many examples, and by all as can
 be gathered up, that every man's loss was pre-
 dicted in his *Nativity*. But what should hinder
 in such general slaughters, why each man should
 not have his *Interseller* in his *Nativity*, answer-
 able to his Death, as well as in every person
 singly? However if such a man can be found,
 in whose death *Astrology* miscarrys, the Ob-
 jection

jection is of no more force then a meer [*think so:*] which is as much as just nothing. He reckons up *two disagreeing Twin-brothers born in Scotland undiscovered, whereof one died before the other too.*] But what of that? There are some men so froward, that they are seldom at peace in their own selves, especially at such times as Distempers are upon them, how much more then may two heads disagree, although they unite in the same nether parts? And again, are their not many men afflicted with the *dead palsy*, in whom one side is dead, while the other is yet alive, and may it be so in a single man, how much rather then shall it be in a *twin or double man*? But unless we had a full account of the exact story, how can it be expected we should give an exact answer? But it still troubles him that our predictions are many of them so plainly true, as no more to be denied. Wherefore in [9.4.] he urges *that they are as often false, and therefore (says he) it is equal to say both happened by chance.*] That is, if our *Astrological Canons* should prove as often false as true, the *Dictor* is in the right on it. But so they do not. For we are able to produce our Rules, and by our Rules to say this Child shall be certainly fortunate, and that unfortunate, this Year it shall have a *Fever*, and that Year it shall be well. And no longer let our *Art* be credited, then after this Rule we are able to predict the very truth; but when an *Artist* is presented with a *mistimed Nativity*, it must be by accident if he predict right, and therefore no wonder if he prove wrong. Or if he mistake his Rules, *Astrology* must be pardoned from that miscarriage. Or if *Sorcerers*, and if *Witches* pretend to *Astrology*, who are no such matter, their miscarriages concern not our door. Or if ignorant pretenders,

pretenders, by sometimes hitting, and sometimes missing. Slander Astrology, it is no blame to the Art notwithstanding. It is its wrong rather than disgrace. But (says he) in Horary Questions they are Trickers and dealing to deceive. And what then are these the blame of Astrologers, because there are Cheats amongst them? If so, woe be to us Divines too.

SECT. 23. But now finally, after all these coverings, when he sees nothing else will do his work, [I tell you si nequeus Superas Acheronta movebo, as angry Juno in Virgil is represented for,] comes he upon us with this diabolical Slander, that we are all either Fools, or Knaves, or errant Sorcerers and Witches. But suppose Astrologers (says he) free from Cheat and Chance, yet will it not follow that they are free from consulting of Ghosts and Familiar Spirits. No, nor does it follow that they are guilty of any such thing, nor does the Doctor say we are, but what we may be. But to hold us no longer in suspense, [c. 5.] he goes farther, For my part I do not doubt but Astrology is a part of the ancient Paganisme, whose Priests were confederate with the Devil and so Demonolatry creeps in upon Astrology. For as it is not inconceivable how these invisible Insidiators may so apply themselves to man's curiosity, that will be tampering and practising in this superstition, (that suppose in Horary questions) they may excite such persons at such a time to make their demands, that according to the foreknown rule of Astrology the Scheme of Heaven will cypher circumstantially the Person and his Relation or Condition, and give a true Solution of the demand, whether about Decumbitures or stollen Goods, &c. and any such Questions as are in Various Introduction. And as for Nativities, and Predictions of the time of Death and manner of it, as ordinarily happens

so such admittance of the Art, that the same might
 be put to their helping hand to bring about
 the effect. And so those whose deaths are predicted
 ought to be put to credit the Art. For it is not un-
 reasonable to think, that by certain Laws of the
 great Ruler of the invisible World, they gain a
 right against a man without explicit Contract, if
 he be but once so rash as to tamper with the myste-
 ries of the dark Kingdom, or to practise in them,
 in any way to make use of them. What a strange
 kind of wickedness is here! We Astrologers are
 all of us a Relick of antique Pagans, confederate
 with the Devil, and guilty of Necromancy, and
 of this there is no doubt to be made, that is,
 the Doctor dares swear it. For what a man
 doubts not to be true, he may safely swear. I
 know a Clergy-man in this County, who in
 1639. having been led out with strength of af-
 fection as far as Brussels in Brabant, to see his
 Majesty in time of his Exile, who no sooner re-
 turned, but being suspected to be guilty of more
 Loyalty and good will to his Sovereign, than
 those Cromwellian times could possibly brook;
 he was quickly fetch'd in before the Committee
 of Haberdashers-Hall, and all he had, Body
 and Goods taken into Huchers hands; it was
 charged against him, that he had been with
 Charles Stuart (as they then called his Sacred
 Majesty) and that he prayed for him publick-
 ly in the Pulpit. To prove these things, Wit-
 nesses were produced, who knew nothing of
 either, no more than the Grand-Signior or the
 Grim-Torturer, but however they avouch't it;
 and as I remember, swore both Articles to be
 true. Only the Gentleman had this priviledg
 left him, to put in Interrogatories of cross ex-
 amination against these Witnesses in defence of
 Body and Soul, in case of an Everlasting Seque-
 stration.

stration. His Questions were, how they knew those things, whether in God's name or the Devils? If in God's, how they had this knowledge, whether by Vision, or Dream, or Revelation, or Inspiration, or how else? For of their own knowledge he was sure those Witnesses could have no means of proof, and thus he went on with close reasoning (as the Doctor says) till in the end the utmost of the Evidence vanished in a meer *[think so]* and so came to nothing, and the Gentleman was quit, notwithstanding the evidence at first was so point blank against him. The Doctor's allegation now is very near of kin to this Oath of the *Crannellian* Witnesses, for having charged us with *Demoniackry* with a *no doubt* to the contrary, I pray how does he prove it?

First, *It is not inconceivable* (says he) that such a thing may be, and then he concludes it is not unreasonable to think it is so. And finally with this meer *[think]* of proof, he determines in *[s. 6.]* I say then these vagrant Demons of the Air, either secretly insinuate themselves into the actions of Astrologers, or after more apparently offer themselves to familiarity and converse, for to grace their profession by oral Revelation of things past, present, or to come, in such a way as is above Humane power. And because he would be more sure, and lest his former *[think so]* should not take so effectually as it deserves, *[I demand* (says he) *how it shall appear that Cardan's for example and Alciatran's deaths, and others more particularly, than I could name, predicted by themselves or others, were not by this familiarity of Demons, but the pure Principles of Astrology? And so of whatsoever honour, or other events that have been found to fall out, just according to Astrological Predictions, I demand how it can be proved,*

proved, that *Astrology* was not here only for a *show*; and that a *Magician* or a *Wizard* was not underneath. By how much more accurate their predictions are, by so much the more cause of suspicion. You must note now, that to have familiarity with these *Demons*, so as to predict, or tell any thing by virtue of such a familiarity is punishable with Death, both by the Law of God and Man: And yet in this case of *Life and Death*, when a man is accused for a *Wizard*, and no proof can be brought against him but a meer [*think so*] and *Judge*, and *Jury*, are all ready to acquit him: yea, but says the *Doctor*, let him prove himself, that he is not one, or else let him be truss'd up. Why good Mr. *Doctor* (says the Prisoner at the Bar) if you must needs be answered to such a demand, that is as unreasonable as it is simple and foolish, know you that it is proof enough of my innocency, in that all the World can say nothing to the contrary, or at least it is enough to stop the mouth of any the most slanderous Govern-man, that ever used his tongue to lying and slander. Suppose now a haggling Disputant in the Schools, should take upon him to prove that *Dr. More* is more *Knave* than *Foot*: and when he can make nothing on it, so as to produce any one act of his *Knavery*, but to the contrary rather, yet he sticks to his points still, and answers, let the *Doctor* prove it that he is not so, if he can. Would the *Doctor* take this kindly think you, at the man's hands? But again, suppose we, the *Devils* may secretly insinuate themselves into some mens actions, and afterwards offer themselves unto a greater familiarity and converse, and suppose they might gain a right against a man, without explicit Contract, if he be but once so rash as to tamper with the mysteries of the dark Kingdom. What's all this to the purpose,

purpose, unless there could be no such things as Conjurors; but what are these *Conjurors* should pretend (as *St. Christopher Heyden* observes) to be *Astrologers* in order to paliate their *diabolical Arts*. In *Astrology* any whit the worse for being belied on! Our *Emperor* himself would be a *Devil* then too, if this might go. But suppose farther, that some who are *Astrologers* at first, should afterwards slip from *Astrology*, to become *Wizards*, or *Demonstrators*, must all necessarily who are *Astrologers* be so therefore? Do we not know, that many *Divines* do study unlawful *Magick*, and *Negromancy* as much or more then *Divinity*, must all *Divines* be *Magicians* therefore, and that in an evil sense? We know also, that many *Physicians* become *Atheists*, must all *Physicians* be so therefore. But it is worth our Observation very much, how prettily the *Doctor* lays his Plot concerning *Horary Questions*, How the *Devil* should excite men to make their demands at such a point of time, as the *Heavens* should suit with those demands in all circumstances, according to the known rules of *Astrology*.] Now although the *Devils* may very possibly excite men to make their demands, yet be sure the *Heavens* at those times, it is not in the *Devils* power to frame at all; and yet these *Heavens* have perfect *Astrological Significations* in them according to the particular solution of all Circumstances in the demands. So that it shall seem the *Doctor* does verily believe there is such a thing as *Astrology* in the *Heavens*. Only he would have no body to deal in the skill of it, but under the *Devil's* Patent. But then as for *Nativities*, the predictions related to them, must not be effected but by help of the invisible Powers, and men's Deaths must be effected by the *Devil*, in order to make good *Astrological Predictions*.

It seems then with the Doctor, these Devils can kill whom, and when they list, and that as well Saints as Sinners, and the Anti-Astrologists as well as Philo-Astrologists. For thus was predicted the death of *Pellus*, as well as *Cardan*, and of *Gassendus*, as well as *Astelecion*. And thus was predicted the death of that *quondam* Saint of the late times *Oliver Cromwell*. And thus also strictly agreed with the predictions of Astrology, the death of the innocent Prince of Spain, *Philip Prosper*, as well as the blustering King of Sweden, the late *Charles Gustavus*, the three last all performed by that most ingenious Artist Mr. *John Gadbury*, at such time, as all of them were at the highest of their Expectations.

SECT. 24. Thus now have I answered as well to the wickedness, as to the vanity and foolery wherewith the Doctor charges Astrology. I am not concerned here I make account (for that I have done before elsewhere) to give reasons for each part of the Science, but only to answer what reasons the Doctor pretends against it. Neither do I think my self bound to content my Antagonist in all my answers, it is enough that I have paid and satisfi'd him off. The Usurer when he had his money and use, all pay'd him in, yet was not contented, though fully satisfi'd, but sued his Bond, after all this. And truly the Doctor is like enough to do as much by me. For he seems very hard to be pleased. If our Predictions miscarry, any of them, then he laughs and crys out, We are Fools. If part does hit, and another part does miscarry, then are all by chance. But if any fall out punctually as predicted, then its *Damonalatry*, and antient Heathen Paganism, and the more true we speak, the more he likes us, as he says himself. So that right or wrong, be we well or ill, laugh or cry,
her¹

hee'l never be pleased. And win or lose, he is
 resolved to publish Victory. What I have said
 therefore, I humbly commit to publick view,
 that when the *Doctor* shall at any time deny that
 I have made him a full answer, I may not want
 for Evidence, that he is paid and satisfied, and
 then chuse him whether he be contented or no.
 But I am not utterly out of hope, that all the
Doctor has said or done, was no more but as I
 said before, purposely to be baffled, and to make
 his Pen a Sacrifice for *Astrology*, in order to ex-
 cuse him, when hereafter he shall publicly turn
 Fortune-teller.

And so No More,

but the Doctor's

humble Servant,

John Butler

Am

An humble Consideration by way of Comment upon the pious and learned Discourse of the Right Honourable, and Right Reverend Father in God, Joseph late Lord Bishop of Norwich, concerning Pacts with evil Spirits, and particularly concerning his judgment of Judiciary Astrology therein also mentioned.

SECT. I. **T**HUS far have I humbly adventured in defence of this Sacred and Heavenly Science of *Astrology*; and now having waded so far, I would willingly enjoy some fruits of my pains before I make my return, though it cost me something of a *swimming* for it. I am sensible, that say we never so clearly for our selves, yet will there be still *Objectors* found to say against us, and endless it is to wipe away all the dirt, which every man has to throw in our faces. But I am as sensible, that all *Objectors* are not equally to be blamed; some are as eminent for *Learning*, as for *Malice and ill-will*; and these, however they are not worthy of it for their own, yet must have an *Answer*, (be it but to stop their mouths) for those other mens sakes, who admire their parts more then their worth. Others are as eminent for *Piety* as *Parts*, and yet are our *Enemies* we do confess; but then withal it is apparent, by what unhappinesses in the misunderstanding of us, this Enmity has come about; and these *Adversaries*

H h

there:

therefore do justly deserve, as well as challenge our answer to all, whatever they have against us. Now to answer all, of all sorts, of either of these, who have been apt to open their mouths at us, it is impossible: I shall therefore single out certain of the most eminent of each kind, and refer the rest to that reasonable satisfaction they may gain out of what I say to these, well knowing, that reasonable men will with a word be satisfied; and as for the unreasonable, I know no reason they can deserve. And first to begin where most of merit claims, I think it my duty to offer an humble word or two to the Right Reverend Father in God, the most pious and learned Joseph, late Lord Bishop of Norwich, in answer to *Case the 2d. of his 3d. Decad, in his Resolutions and Decisions of divers practical Cases of Conscience, which inquires how far a secret Pall with evil Spirits doth extend, and what Actions and Events must be referred thence.*

SECT. 2. In handling this Case, it seems as if this Holy Father had also drawn in *Astrology* amongst those *other secret Palls with evil Spirits*, which are utterly unlawful: And the truth is, it does appear that he was somewhat ill opinionating concerning this Science. But yet it is plain that in the sum of his *Resolution* he commits the Student to his own care and wisdom, whether to lay down, or pursue this Science: whence it becomes most apparent, that this ill opinion of his against us happened by some unhappy misunderstanding, rather than of any experimental evil he knew by our Studies. But however with Reverence to this learned and most judicious Father, give me leave to discuss his whole *Resolution of the Case*.

SECT. 3. It is (saith he) a question of extending great use, and necessity: for certainly many thousands

thousands of honest and well minded Christians are in this kind drawn into the snares of Satan, unwarily and unwittingly: Thus far the Astrologer does heartily agree with his Honour's judgment, and bewails the misfortune of Astrology, which has not been a little abused by the Devil, as a Cloak under pretence thereof, to draw such honest and well minded Christians within the compass of Sorcery and Witchcraft: But withal he hopes that no rational man will make a blame of its affliction. For should we be so uncharitable, the Sacred word of God also would be condemned, because many times it also is by the Devils wiles made use on, and wrested, to draw in well meaning Christians to become notorious Hereticks. But to return to the Case.

Sect. 4. The Father goes on saying, For the determining of it, these two grounds must be laid;

First, That there is a double compact with Satan; one direct and open, wherein Magicians and Witches, upon woful Conditions, and direful Ceremonies, enter into a mutual Covenant with evil Spirits: The other, secret, and indirect; wherein nothing is seen, or heard, or known, to be agreed upon; only by a close implication, that is suggested and yielded to be done, which is invisibly seconded by diabolical operation. These two Compacts, or two ways of compacting with the Devil, the Astrologer does acknowledg, and is well aware of. But withal he is sufficiently satisfied against all danger of any diabolical Compact in any of his figure-casting skill.

Sect. 5. The second ground is; that whatsoever but not a Cause in Nature, according to God's ordinary way, must be wrought either by good or evil Spirits: That it cannot be supposed that good Angels should be at the command of ignorant, or

vitious Persons of either Sex, to concur with them
 in superstitious Acts, done by means altogether in
 themselves ineffectual and unwarrantable : And
 therefore that the Devil hath an unseen hand in
 these effects, which he marvellously brings about,
 for the winning of Credit with the World, and
 for the obliging and engaging of his own Clients.
 Of this kind there is too lamentably much variety in
 common experience : Take an handful if you please,
 out of a full Sack, as the Book and the Key, the
 Sieve and the Sheers, for discovery of the Thief.
 The notching of a stick, with the number of the
 Warts, which we would have removed. Words
 and Characters of no signification, or ordinary
 form, for the curing of Diseases in Man or Beast,
 more then too many whereof we find in Cornelius
 Agrippa, and Paracelsus. Forms of Words and
 Figures for the stanching of blood, and the pulling
 out of Thorns, for easing pain, for remedying the
 biting of a mad Dog. Whistling for a Wind, and
 many other such like. All this the Astrologer
 readily subscribes to, as most eminent truths.
 And no farther desires he any dealing either in
 Calculatory, or Figure-casting Astrology, then
 there is a Cause in Nature, according to God's or-
 dinary way, without either help of Angels or De-
 vils, for what he does. All his whole skill in
 prediction, he fathereth upon the Heavens and the
 Stars and Planets therein : and as the Physician
 finds by the Herbs, Roots, and Flowers grow-
 ing upon the ground, what virtue and efficacy
 they have to cure Wounds and Sicknes : So the
 Astrologer has it from as strong experience of the
 natural force and virtue of operation in the
 Stars of Heaven, concerning all that he says or
 knows. There is a reason in Nature for it, that
 a red Evening brings forth a fair Morrow ; and
 experience hath found it to be so, and that it is

so only, and no act of *Angel* or *Devil* which makes it so. And there is not a *trifle* in *Astrology*, which we trust to, but what we have as much, and as true experience in, as in the product of a red Evening. And as for Charms and Spells, and such like trashy Stories as have no cause in Nature for their Productions and Event, the *Astrologer* sides with the Right Reverend Father, and utterly abhors them.

Sect. 6. Of those many charming Stories reckoned up by this Holy Father, as a good caution unto thousands of poor ignorant Sou's who use to be thereby deluded; there are only two or three, which with submission to riper judgments, I am not so fully satisfied in the unlawfulness thereof.

First, As for the rubbing of *Warts* with raw flesh, and after burying that flesh in a *Dung-hill*, in order that the *Warts* may rot away insensibly, as that flesh rots. I never tried the experiment, nor do I desire so to do. But yet were I sure of truth in it, I should be apt to doubt, whether there might not be as much reason in Nature for it, as for some other as unlucky experiments as seems this to be.

Secondly, As for the Healings of a *Seventh Son*, by thalaying on of his hands, it seems to be a great secret. And if it come to pass by Nature only, as no doubt but it does, where a man or Woman is seized with such a virtue unwitting to them, without desire or inquiry after any such thing; as I have heard of several such Sons and Daughters who have naturally been prompted to something extraordinary, either of ingenuity, or the contrary; I must confess, that be there any thing of evil in the exercise of such a gift, it is beyond my skill to apprehend the impotence of it.

As for a Third, It seems much more unsavory, namely that *Images Astronomically framed under certain Constellations, should preserve from several inconveniencies ; as under the Sign of the Lion, the figure of a Lion made in Gold, against Melancholick Fancies, Dropsie, Plagus, Fevers, &c.* And yet it seems some learned men there are, who defend this kind of practice. Our pious Author mentions *Cajetan* for one. But withal he says, *Lessius* might well marvel, why he should defend such a practice : *when all the World knows how little proportion and correspondence there is betwixt those imaginary Signs in Heaven, and these real Creatures on Earth.* Now as for mine own part, I confess that this is a practice utterly beyond my skill and experience. I have heard something said in vindication of it, as if the *Brazen Serpent* in the Wilderness, set up by *Moser*, had been nothing else but a meer natural experiment to cure the biting of the fiery Serpents ; and as if the *Golden Mice*, and *Emeruads* of the *Philistims*, had been the like to cure the Pest of their Country, by reason of such kind of Creatures. But notwithstanding, I am very doubtful that this is but a *Wile Satanical*, and far be it from me, to countenance such an unsavory practice : But yet withal dare I not too peremptorily condemn it, not knowing what secret actions Nature is able to bring about beyond my utmost guesses.

Also Fourthly, *As for the anointing of the weapon for the healing of the wound, though many Miles distant :* It is well known, that many very intelligent men are exceeding confident of the lawfulness of this strange kind of practice, and so confesses our pious Author, but withal he resolves, *that doubtless there can be nothing of Nature ; sith in all natural Agencies, there must necessarily*

necessarily be a *Contaction*, either *real* or *virtual*, here is such an interval, none can be: Neither can the efficacy be ascribed to the *Salve*; since some others have undertaken and done the cure, by a more homely and familiar ointment: Hence our Author's opinion is, that it is the ill bestowed Faith of the Agent, that draws on the success from the hand of an invisible Physician. This is another very doubtful practice, and the sacred Authority of this Holy Father misses little of giving it an utter foil. I am unconcerned, but not knowing how far a *virtual Contaction* may extend, beyond all what I am able to imagin, I dare not condemn it.

Again Fifthly, As for the remedy of *Witcheries* by beating of Irons. I must confess I am not a little inclined to allow of this experiment. The hot Iron makes impression upon the Devils acts, or at least upon the matter of his action: And now the Devil being once resisted, who knows what force Nature has to make him flee? But I am not concerned here neither, any ways to oppose the Holy Father, his authority against it, being of more force with me, then my fancy for it.

Sect. 7. Lastly, Amongst the rest of the dangerous practices favouring of Witchcraft, our pious Author names *Judiciary Astrology*, as it is commonly practiced, whether for the casting of *Nativities*, or prediction of voluntary, or civil Events, or the discovery of things stolen or lost: The natural *Astrology* (he says) when it keeps it self within its due bounds, is lawful and commendable, (although not without much uncertainty of issue;) But that other *Calculatory*, or *Figure-casting Astrology* is presumptuous and unwarrantable; cried ever down by Concils and Fathers, as unlawful; as that which lies in the midway be-

twint Magick, and Imposture, and partakes not a little of both. Now here lies the main pinch, that so Learned, so Reverend, so Pious, and so great a Father seems to think so hardly of our Astrological skill: but it is but a meer seem so, and no really such hard thought of, as at first sight it may seem to be.

For First, *The natural Astrology, when it keeps it self within its due bounds,* he very heartily allows us *lawful and commendable.* And it is no other Astrology that we plead for as lawful. For no farther desire we our *Arts Justification* then *natural causes,* and *due bounds* are sure to justify it.

Se^{ct}. 8. Secondly, As for that other *Calculatory or Figure-casting Astrology,* which he cries down as *presumptuous and unwarrantable,* it is of two sorts;

First, It is no more then such a *Calculation,* as represents nothing but a site of the *Heavens,* and the *Stars and Planets* therein, with their *Aspects* to each other, and of all of them upon us here below; and this only in order to observe so much there from them, as constant experience hath always verified to be the natural production of such a Figure. A *red Evening* was a common presage in our Saviour's time, of a *fair Morrow,* and this was to be seen without casting a Figure for it. Now I demand, how came we to know thus much of *natural Astriglogy,* but by *constant observation and experience* thereof? And what if the same *Observation and Experience* should take a little more pains, and by more curious and strict examination should find out the grounds of this *red Evening,* how it hangs lodg'd in the *Aspects* of the Stars, and their several occurrences, one among another, and by virtue of these inquiries, to be able to

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predict the *red Evening* it self, and not only so, but to be able also to say when it shall be *fair*, without a *red Evening*, and not only so, but to go farther still, and to be able to predict yet more and more productions of Nature? Will any man be so maliciously mad, as to say the first only shall be lawful, and the rest sinful and wicked, although all come from the very *same Observation* as the first, only as *Observation* grew old, so it grew wiser, and as it came to mans estate, attained to understand a great deal more then when it was but in its *Minority* and *Childhood*? For be it so, that by looking into the *Heavens*, it be possible for ingenious *Observations* to learn a little, there can be nothing to be doubted, but the more and longer *Observation*, more and more is skill to be learned. And now all that we pretend to for matter of *Astrological practice*, it is no more then after the same nature, as is the *Observation* of the *red Evening*, of which our Saviour gives this Sacred Test, that it is a real truth. And thus far therefore is nothing but *natural Astrology*, and therefore though *Calculatory* and *Figure-casting* in a certain sense, is *lawful* and *commendable* by the testimony of our *learned and pious Author*, as well as of our ever *blessed Saviour*. But then there is another sort of *Figuring* and *Calculation*, after the way of *Cornelius Agrippa*, which however under a *Cloak*, and for pretence may be called, but is no real *Astrology*, and this no doubt but is, very *presumptuous* and *unwarrantable*, as his Lordship complains. Again also, I deny not but some there are real *Astrologers*, who work by *true Figures* of the *Heavens*, but then they mingle with these certain *Magical practices*, whereby they call the *invisible powers* to aid them in the judgment of that Figure. And this being utterly

terly beyond the bounds of Nature, with our Reverend Author we also do utterly abhor, as such which was ever cried down by Councils and Fathers as unlawful.

SECT. 9. Lastly, As to what is said, That which lies in the midway betwixt Magick and Imposture, and partakes not a little of both. This now is a plain Character what kind of Astrology it is our Author is displeased at.

For First, As for matter of Magick, it is a practice as much different from Astrology, as it is from Divinity. Some Astrologers its true indeed, cannot contain themselves within compass, but must be tampering with black Arts; and there be Divines too, who do as much. But as Divinity is not in the fault, so neither is Astrology.

Secondly, As for matter of Imposture, we know it is too true, that too many in the World who have no skill in Astrology, or at most, no more then to draw a Scheme, and to make a prate of it without so much as any Arithmetical or Astronomical knowledg, without both which, no man can make a true Astrologer, but however these pretenders driving a Trade with their familiars, and using many crafty sleights, can judg of stolen goods, and love-matters, and tell strange stories, which they have by hearsay, and pretend they have it by the Stars. But this is nothing to Astrology, no more then 'tis to Musick or Geometry. But however by means of such Cheats as these, and many diabolical Tricks fathered upon Astrology, it comes to pass many Reverend and wise men are hereby drawn into misunderstandings, conceiting this Sacred and Heavenly Art to be quite otherwise then to what indeed it is. I remember the stories of the poor Heathens in Peru, who almost induced
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to *Christianity*, yet refused to be Baptized, by means of the vicious lives of the *Spaniards*, alledging that the most *Blessed Heaven* could not be good, where such wicked men pretended to be translated, and therefore they would rather choose *Hell without Baptism*, then go to Heaven in company with so evil Livers. Such was the ill luck of *Christianity* at that time. And such truly has been the hard Fate of *Astrology* of late years.

Sect. 10. Now had it been so, that this Reverend Father, had utterly disrelished our *natural Astrology*, as it is plain he did not, yet may we answer,

First, That there are others of as equal Piety, Learning, and Reverence, who as much have befriended it.

And Secondly, It would have been no such great wonder, considering,

First, How much the practice of this Science has been neglected in the late *Christian* times. For while we abhorred, and fled from Sorcery and Witchcraft, and burned all Books tending to that purpose, it came to pass that abundance of *Abhorrency* led into a contrary extrem to neglect also such reading as was both tolerable and commendable.

And then Secondly, While the Learned neglected this study, it came to pass that none, or few but the vicious taking up the practice, it was seldom used but with abuse. And thence happened to be the more and the farther hated by the holy wise and learned. And no doubt but this Holy man our Author, out of his abhorrency of the vicious practices of some *Astrologers* of his time, might be drawn into the greater dislike of what himself had not studied.

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For Thirdly, The most Wise, and Learned, and Holy, are not competent Judges of what themselves also are not read in. And as for this Science of *Astrology*, I humbly suppose it no blemish to our Reverend Father, if we humbly suppose he never read so much of it, as to well understand it: For we do not hold *Astrology* absolutely necessary to Salvation, and therefore a wise man is not bound to study all things, and as so, no more of this then, he would the Art of Dyalling, or Globe-making, or any such like famous studies: But besides we know all mens Genius does not naturally incline them to study *Astrology*, or at least if they should, yet shall they not be any ways-assured to hit of it. And amongst men of this contrary Genius, no wonder is it, if here and there some are led away by a natural disaffection to talk against *Astrology* with somewhat of the extream in their Pens and Lips. But we have to do with a more pious Author, only may he but rightly be understood.

Sect. 11. Wherefore hear yet on. *Satan* (saith he) *beguiles the simple upon these two misgrounded Principles.*

First, That in all experience they have found such effects following upon the use and practice of such means; which indeed cannot be denied: *Charms and Spells* (saith he) commonly are no less un-failing in their working, then the best natural Remedies, doubtless the Devil is a most skilful Artist, and can do feats beyond all mortal powers; but God bless us from imploying him.

Secondly, That there may be hidden causes in Nature for the producing of such effects, which they know not; neither can give any reason of their operations; whereof yet we do commonly make use, without any scruple; and why may not these be
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ranged under the same head? Which they have used with no other but good meaning; without the least intention of reference to any malignant powers. In answer whereto, I must tell them, that their best plea is ignorance; which may abate the sin, but not excuse it: But then follows his concession, There are indeed, deep secrets in Nature, whose bottom we cannot dive into; as those wonders of the Loadstone; a peice outwardly contemptible, yet of such force as approaches near to a Miracle: And many other strange Sympathies and Antipathies in several Creatures; in which rank may be set the bleeding of the Dead, at the presence of the Murderer: and some acts done for the discovery of Witchcraft both in this and our neighbour Kingdom; but withal, though there be secrets in Nature, which we know not how she works; yet we know there are works which are well known, that she cannot do; how far her power can extend, is not hard to determin: and those effects which are beyond this, (as in the forementioned particulars) we know whither to ascribe: Let it be therefore the Care and Wisdom of Christians, to look upon what grounds they go: Whiles they have God and Nature for their warrant, they may walk safely; but where these leave them the way leads down to the Chambers of Death.

Sect. 12. As to this concluding Discourse we do assent, that Satan is apt enough to beguile the simple and ignorant, both these forenamed ways. And true it is, that diabolical practices, such as Charms and Spells, want not for experimental assurance of the truth of their effects, as well as natural, by reason of the Devils skilful Arts to bring them about. But then again, whosoever has the true and saving knowledg of God's Word in his head, and the favour of as true Piety in his heart, can very aptly and easily distinguish with

stinguish between *Natural* and *Diabolical* experiments. And by every of these we are sure that our *Astrological* experiments are safe enough from any kind of *Diabolical* help.

But as for the Second *misbranded Principle*, undoubtedly it is a very great truth, That *there are hidden causes in Nature for the producing of such effects which we know not, nor can give a reason of their operation, which yet we do, and doubt not but we may lawfully make use of without any the least scruple.* And under this same head, although there is great reason why all those charming practising by the Holy Father reckoned up, shall not be ranged, yet is there as much reason why our *Astrological practices* should be so ranged under this head, and perhaps some few others which I have excepted from the rest. Now this *Holy Father* to distinguish himself between an holy care to defend and keep harmless, and well meaning people from the snares of the Devil, and an heady and violent envy at any doubtful practices does grant, That *there are indeed deep secrets in Nature, whose bottom we cannot dive into, as those wonders of the Loadstone for one, whose force approacheth near to a Miracle.* Now such an ingenious and serious Monitor we have much more reason to respect, then a rash Friend. For does not reason teach us, that would we streighten a crooked stick, it must necessarily be bent somewhat the contrary way? And so to avoid the wiles of the Devil, we do acknowledg it no fault, if a man rather then fail do a little enter caution against lawful things. And the truth is, where a man is not fenced with the more grace, it is good council to him to avoid many studies in themselves lawful, rather then endanger himself within compass of *Diabolical* snares. And I am confident that this

is the very utmost that ever this Holy Father intended against *Astrology*. For do but observe, how he distinguisheth himself. Though there be such secrets in Nature, which we know not how she works, yet we know there are works which are well known, that she cannot do. But this cannot be applied unto our natural *Astrology*, whose works we have good assurance of, that they are perfectly natural. How far her power can extend (he says) is not hard to determin, and those works which are beyond this, we know whether to ascribe, that is to the Devil, and so say we. But then refers he to the forementioned particulars, of all which he delivers his holy and cautionary thoughts to beware, and so say we too. Amongst these indeed is *Astrology* in the range, but then first, it is not without a distinction of the lawful and unlawful *Astrology*, and some other things, he reckons in the number too, no doubt, not so much out of certain knowledg of their absolute unwarrantableness, as out of abundance of caution, which being things of a doubtful warrant, it is better to beware and abstain, then to venture upon the uncertainty. For so he concludes, Let it be therefore the care and wisdom of Christians to look upon what grounds they go: whiles they have God and Nature for their warrant, they may walk safely. And no longer let me study *Astrology*, then those go along with me. For as he concludes, where they leave us, or any one else, the way leads down to the Chambers of Death. And thus our hearty thanks, and reverent respects, to this Learned and Holy Father, for his most savory, and necessary Council. I also conclude, That *Astrology* being a study exceedingly conversant in the deep secrets and wonders of Nature, where every action of the Heavens is equal to the Miracle of the

Loadstone. So let me study and practice it, as the more I behold God's wonders in Nature thereby, the more may I glorify my Maker, by beholding the more of his great Glory in all his wondrous works. And while I study thus, I find that next under Theology, nothing leads me more near unto this sight of God, then this Sacred Astrological study of the great works of Nature.

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